



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

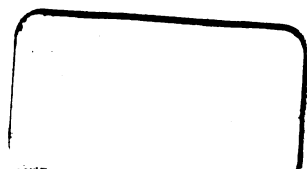
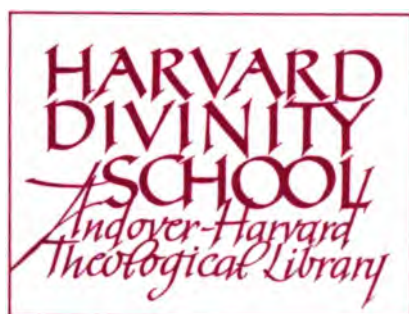
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

ANDOVER-HARVARD LIBRARY



AH 22Kw /

HARVARD DEPOSITORY
BRITTLE BOOK



Vedas. Rgveda. English 1885

8538
2-4

THE
HYMNS OF THE RIGVEDA
TRANSLATED WITH A POPULAR COMMENTARY

BY

RALPH T. H. GRIFFITH,
FORMERLY PRINCIPAL OF BENARES COLLEGE.

VOL. II.



३१

BENARES:

E. J. LAZARUS AND CO.

1890.

AUG 26 1882

Divinity School.

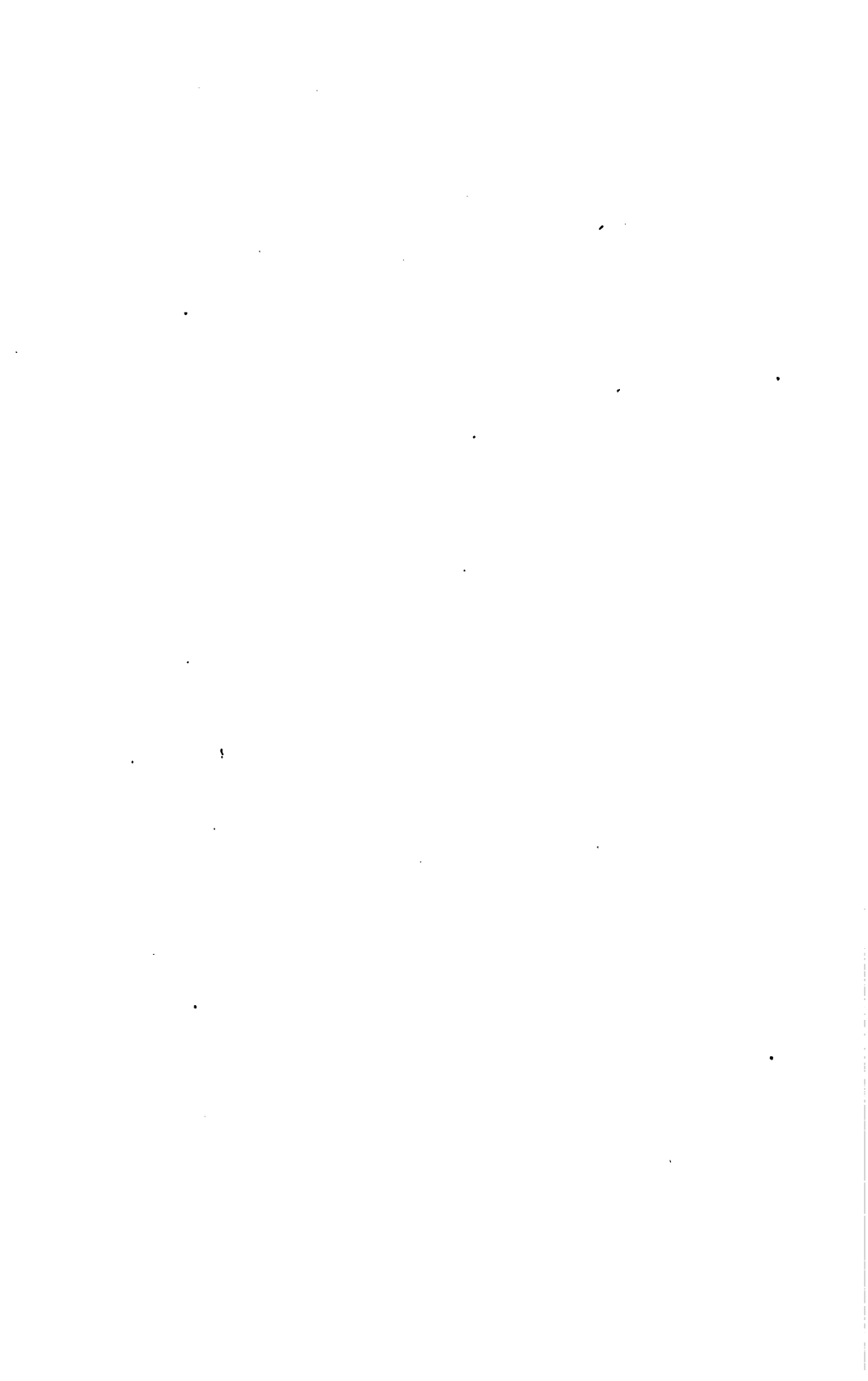
PK
3016
.A1
E5
1889
v. 2

ANDOVER-HARVARD THEOLOGICAL LIBRARY
HARVARD DIVINITY SCHOOL

TABLE OF CONTENTS.

VOLUME II.

	PAGES.
BOOK III.—Hymns VII.—LXII.	1—88
BOOK IV.	89—184
BOOK V.	185—306
BOOK VI.	307—431
INDEX OF HYMNS.	I.—X
INDEX OF NAMES, ETC.	XI.—XIX.



THE HYMNS OF THE RIGVEDA.

BOOK THE THIRD (*continued*).

HYMN VII.

Agni.

THE seven tones risen from the white-backed viand
have made their way between the pair of mothers.
Both circumjacent parents come together : to yield
us length of days they hasten forward.

- 2 The Male who dwells in heaven hath mares and milch-
kine: he came to goddesses who bring sweet treasure.
To thee safe resting in the seat of Order the Cow
alone upon her way proceedeth.

This hymn and the five following are ascribed to the Rishi Viṣvā-
mitra. The metre is Trishṭup, consisting of four Pādas of eleven
syllables each.

1 *The seven tones*, are the hymns sung in seven tones, or metres.
The white-backed viand, is the Soma mingled with milk, and *the pair of
mothers* are heaven and earth whose intermediate space the hymns
have reached. The *circumjacent parents*, are Heaven and Earth. The
construction in the first half of the stanza is difficult, the masculine
form *ye* being apparently used for the feminine. Sāyaṇa inserts *raṣ-
mayaḥ*, rays, which he makes the subject of the first sentence, and
explains *dhāsi*, viand, by 'the all-sustaining Agni,' and *sapta vāṇīḥ*,
seven voices or tones, by 'the flowing rivers.' The hymn is full of
difficulties, "an intentionally obscure hymn," says Professor Grass-
mann, "whose partially corrupt text cannot, on account of this
obscurity, be satisfactorily re-established."

2 *The Male who dwells in heaven* : celestial Agni. *The mares and
milch-kine* are the goddesses of the waters of the air. *To thee* : to
Agni.

The Cow : Vāk, the goddess of Speech, i. e. speech itself.

- 3 Wise master, wealthy finder-out of riches, he mounted those who may with ease be guided.
He, dark-backed, manifold with varied aspect, hath made them burst forth from their food the brush-wood.
- 4 Strength-giving streams bear hither him eternal, fain to support the mighty work of Twashtar.
He, flashing in his home with all his members, hath entered both the worlds as they were single.
- 5 They know the red bull's blessing, and are joyful under the flaming-coloured lord's dominion :
They who give shine from heaven with fair effulgence, whose lofty song like *Ilâ* must be honoured.
- 6 Yea, by tradition from the ancient sages they brought great strength from the two mighty parents.
To where the singer's bull, the night's dispeller, after his proper law hath waxen stronger.
- 7 Seven holy singers guard with five Adhvaryus the Bird's beloved firmly-settled station.
The willing bulls, untouched by eld, rejoice them : as gods themselves the ways of gods they follow.

3 *Wise master* : Agni. *Those* ; his mares, the rapidly advancing flames that bear him onward. *Dark-backed* : with smoke.

4 *Strength-giving streams* : the waters of the air which bring down the embryo Agni in rain. *The mighty work of Twashtar* : the whole creation, or, as there is no substantive expressed, the son of Twashtar, the Sun, may be intended. *As they were single* : hath pervaded and illumined heaven and earth simultaneously, as though they were one world.

5 *The red bull* ; Agni. *They* : perhaps the gods. *Ilâ* : Prayer or Praise.

6 *They* : the men who first honoured Agni who is called *the singer's bull*, the strong god who protects his worshipper.

7 *Adhvaryus* : assistant ministering priests. *The Bird*, is the rapidly-flying Agni. *The willing bulls* : the zealous priests, who in this stanza are boldly called gods.

- 8 I crave the grace of heaven's two chief invokers:
the seven swift steeds joy in their wonted manner.
These speak of truth, praising the truth eternal,
thinking on Order as the guards of Order.
- 9 The many seek the great steed as a stallion: the
reins obey the lord of varied colour.
O heavenly priest, most pleasant, full of wisdom,
bring the great gods to us, and Earth and Heaven.
- 10 Rich lord, the Mornings have gleamed forth in splendour,
fair-rayed, fair-speaking, worshipped with all viands,
Yea, with the glory of the earth, O Agni. Forgive us,
for our weal, e'en sin committed.
- 11 As holy food, Agni, to thine invoker, give wealth in
cattle, lasting, rich in marvels.
To us be born a son, and spreading offspring. Agni,
be this thy gracious will to us-ward.

HYMN VIII.

Sacrificial Post.

GOD-SERVING men, O sovrän of the forest, with heavenly meath at sacrifice anoint thee.

Grant wealth to us when thou art standing upright as when reposing on this mother's bosom.

8 *Heaven's two chief invokers*: or high priests; according to Sâyana, the celestial and the terrestrial Agni. This stanza has already occurred in a preceding hymn. See IV. 7. of this Book.

9 *The many*: the adjective is feminine and has no substantive expressed. The Dawns may be intended, or perhaps libations.

11 This concluding stanza is the burden of several hymns of this Book, and there is considerable variation in Sâyana's interpretation of it in the different places in which it occurs.

The metres of stanzas 3 and 7 is Anushtub, four Pâdas of eight syllables each, and Trishtub of the rest.

1 *O sovrän of the forest*: the tall tree (*vanaspati*) out of which is made the sacrificial post to which the victim is tied. The post when consecrated is a deified object and is regarded as a form of Agni. *With heavenly meath*: or balm; sacred oil or clarified butter.

- 2 Set up to eastward of the fire enkindled, accepting
prayer that wastes not, rich in heroes,
Driving far from us poverty and famine, lift thyself
up to bring us great good fortune.
- 3 Lord of the forest, raise thyself up on the loftiest
spot of earth.
Give splendour, fixt and measured well, to him who
brings the sacrifice.
- 4 Well-robed, enveloped, he is come, the youthful:
springing to life his glory waxeth greater.
Contemplative in mind and god-adoring, sages of
high intelligence upraise him.
- 5 Sprung up he rises in the days' fair weather, increa-
sing in the men-frequented synod.
With song the wise and skilful consecrate him : his
voice the god-adoring singer utters.
- 6 Ye whom religious men have firmly planted ; thou
forest-sovrän whom the axe hath fashioned,—
Let those the stakes divine which here are standing
be fain to grant us wealth with store of children.
- 7 O men who lift the ladles up, these hewn and plant-
ed in the ground,
Bringing a blessing to the field shall bear our precious
gift to gods.
- 8 Âdityas, Rudras, Vasus, careful leaders, Earth, Hea-
ven, and Prithivî and air's mid-region,
Accordant deities, shall bless our worship and make
our sacrifice's' ensign lofty.

- 3 *The loftiest spot of earth* : the altar.
- 4 *Well-robed, enveloped* : with a cord or garland.
- 5 *In the days' fair weather* : when the periodical Rains are over.
- 7 *These hewn and planted* : apparently splinters cut from the tree.
- 8 *Prithivî* : Earth regarded as single, and not as one of the con-
stantly connected pair Heaven and Earth.

- 9 Like swans that flee in lengthened line, the pillars
have come to us arrayed in brilliant colour.
They, lifted up on high, by sages, eastward, go forth
as gods to the gods' dwelling-places.
- 10 Those stakes upon the earth with rings that deck
them seem to the eye like horns of hornèd creatures ;
Or as upraised by priests in invocation, let them as-
sist us in the rush to battle.
- 11 Lord of the wood, rise with a hundred branches :
with thousand branches may we rise to greatness,
Thou whom this hatchet, with an edge well whetted
for great felicity hath brought before us.

HYMN IX.

Agni.

- WE as thy friends have chosen thee, mortals a god,
to be our help,
The waters' child, the blessed, the resplendent one,
victorious and beyond compare.
- 2 Since thou delighting in the woods hast gone unto
thy mother streams,
Not to be scorned, Agni, is that return of thine
when from afar thou now art here.
- 3 O'er pungent smoke hast thou prevailed, and thus
art thou benevolent.
Some go before, and others round about thee sit,
they in whose friendship thou hast place.

The metre is *Bṛihati*, consisting of 8 + 8 + 12 + 12 syllables, except in stanza 9, where it is *Trishṭup*.

2 *That return of thine* : thy descent from the celestial waters in which thou art born as lightning.

3 *Some* : according to Sāyana, the *Adhvaryus*; *others* : the *Sāma*-priests who sit and recite the prayers and hymns.

- 4 Him who had passed beyond his foes, beyond continual pursuits,
Him the unerring ones, observant, found in floods,
couched like a lion in his lair.
- 5 Him wandering at his own free will, Agni here hidden from our view,
Him Mátarisvan brought to us from far away produced by friction, from the gods.
- 6 O bearer of oblations thus mortals received thee from the gods,
Whilst thou, the friend of man, guardest each sacrifice with thine own power, most youthful one.
- 7 Amid thy wonders this is good, yea, to the simple is it clear,
When gathered round about thee, Agni, lie the herds where thou art kindled in the morn.
- 8 Offer to him who knows fair rites, who burns with purifying glow,
Swift envoy, active, ancient, and adorable : serve ye the god attentively.
- 9 Three times a hundred gods and thrice a thousand, and three times ten and nine have worshipped Agni,
For him spread sacred grass, with oil bedewed him, and stablished him as priest and sacrificer.

4 *The unerring ones* : the gods, who followed and found the fugitive Agni.

5 *Mátarisvan* : the divine or semi-divine being who brought Agni to men. See Index to Vol. I.

7 *In the morn* : before the cattle are sent out to graze. *The herds*, according to the scholiast include men as well as quadrupeds.

9 It is not clear how the artificial number 3339 is obtained. The usual number is thirty-three, made up of the eight Vasus, eleven Rudras, twelve Ádityas, Indra and Prajâpati.

HYMN X.

Agni.

THEE, Agni, god, imperial lord of all mankind, do
mortal men

With understanding kindle at the sacrifice.

2 They laud thee in their solemn rites, Agni, as
minister and priest.

Shine forth in thine own home as guardian of the
Law.

3 He, verily, who honours thee with fuel, Knower of
all Life,

He, Agni! wins heroic might, he prospers well.

4 Ensign of sacrifices, he, Agni, with gods is come to us,
Decked by the seven priests, to him who bringeth
gifts.

5 To Agni the invoking priest offer your best your
lofty speech,

To him ordainer-like who bears the light of songs.

6 Let these our hymns make Agni grow, whence,
meet for laud, he springs to life,

To mighty strength and great possession, fair to see.

7 Best sacrificer, bring the gods, O Agni, to the pious
man :

A joyful priest, thy splendour drives our foes afar.

8 As such, O Purifier, shine on us heroic glorious
might :

Be nearest friend to those who laud thee, for their
weal.

9 So, wakeful, versed in sacred hymns, the holy singers
kindle thee,

Oblation-bearer, deathless, cherisher of strength.

The metre of the hymn is Ushnih consisting of three Pâdas, of
8 + 8 + 12 syllables.

5 *Who bears the light of songs* : who brightens and inspires our
hymns.

HYMN XI.

Agni.

- 1 Agni is priest, the great high priest of sacrifice, most swift in act :
He knows the rite in constant course.
- 2 Oblation-bearer, deathless, well inclined, an eager messenger,
Agni comes nigh us with the thought.
- 3 Ensign of sacrifice from of old, Agni well knoweth with his thought
To prosper this man's aim and hope.
- 4 Agni, illustrious from old time, the son of strength who knows all life,
The gods have made to be their priest.
- 5 Infalible is Agni, he who goes before the tribes of men,
A chariot swift and ever new.
- 6 Strength of the gods which none may harm, subduing all his enemies,
Agni is mightiest in fame.
- 7 By offering sacred food to him the mortal worshipper obtains
A home from him whose light makes pure.
- 8 From Agni, by our hymns, may we gain all things that bring happiness,
Singers of him who knows all life.
- 9 O Agni, in our deeds of might may we obtain all precious things :
The gods are centred all in thee.

The metre is Gâyatri, three Pâdas of eight syllables each.

3 *This man's*: who institutes the sacrifice.

HYMN XII.

Indra Agni.

Moved, Indra Agni, by our hymn, come to the juice,
the precious dew :

Drink ye thereof, impelled by song.

- 2 O Indra Agni, with the man who lauds you comes
the wakening rite :

So drink ye both this juice outpoured.

- 3 Through force of sacrifice I choose Indra Agni who
love the wise :

With Soma let these sate them here.

- 4 Indra and Agni I invoke, joint-victors, bounteous,
unsubdued,

Foe-slayers, best to win the spoil.

- 5 Indra and Agni, singers skilled in melody hymn you,
bringing lauds :

I choose you for the sacred food.

- 6 Indra and Agni have cast down the ninety forts
which Dâsas held,

Together, with one mighty deed.

- 7 To Indra Agni reverent thoughts go forward from
the holy task

Along the path of sacred law.

- 8 O Indra Agni, powers are yours, and dwellings and
delightful food :

Good is your readiness to act.

- 9 Indra and Agni, in your deeds of might ye deck
heaven's lucid realms :

Famed is that hero strength of yours.

The metre is Gâyatri as in Hymn XI.

6 *The ninety forts* : ninety is used indefinitely for a large number.
The forts are the strong-holds of the non-Âryan inhabitants of the country.

7 *The holy task* : sacrifice.

HYMN XIII.

Agni.

To Agni, to this god of yours I sing aloud with utmost power.

May he come to us with the gods, and sit, best offerer, on the grass.

2 The holy, whose are earth and heaven, and succour waits upon his strength ;

Him men who bring oblations laud, and they who wish to gain, for grace.

3 He is the sage who guides these men, leader of sacred rites is he.

Him, your own Agni, serve ye well, who winneth and bestoweth wealth.

4 So may the gracious Agni grant most goodly shelter for our use ;

Whence in the heavens or in the floods he shall pour wealth upon our lands.

5 The singers kindle him, the priest, Agni the lord of tribes of men,

Resplendent and without a peer through his own excellent designs.

6 Help us, thou Brahman, best of all invokers of the gods in song.

Beam, friend of Maruts, bliss on us, O Agni, a most liberal god.

7 Yea, grant us treasure thousandfold with children and with nourishment,

And, Agni, splendid hero strength, exalted, wasting not away.

The metre is Anushtub, four Pâdas of eight syllables each. The hymn and that which follows are ascribed to the Rishi Rishabha, a son of Viṣvâmitra.

6 *Thou Brahman* : Agni is here addressed as the Brahman or praying priest.

HXMN XIV.

Agni.

THE pleasant priest is come into the synod, true,
skilled in sacrifice, most wise, ordainer.

Agni, the son of strength, whose car is lightning,
whose hair is flame, hath shown on earth his vigour.

2 To thee I offer reverent speech : accept it : to thee
who markest it, victorious, faithful !

Bring, thou who knowest, those who know, and seat
thee amid the sacred grass, for help, O holy.

3 The two who show their vigour, Night and Morning,
by the wind's paths shall haste to thee, O Agni.

When men adorn the ancient with oblations, as
'twere two chariot-seats these seek the dwelling.

4 To thee, strong Agni ! Varuṇa and Mitra and all the
Maruts sang a song of triumph,

What time unto the people's lauds thou camest, spread-
ing them as the Sun of men, with lustre.

5 Approaching with raised hands and adoration, we
have this day fulfilled for thee thy longing.

Worship the gods with most devoted spirit, a priest
with no unfriendly thought, O Agni.

6 For, son of strength, from thee come many succours,
and powers abundant that a god possesses.

Agni, to us with speech that hath no falsehood grant
riches, real, to be told in thousands.

7 Whatever, god, in sacrifice we mortals have wrought
is all for thee, strong, wise of purpose !

Be thou the friend of each good chariot's master.
All this enjoy thou here, immortal Agni.

The metre is Trishtubh, four Pādas of eleven syllables each.

2 *Those who know* : the gods.

3 *The ancient* : Agni.

4 *Spreading them* : causing Āryan men to spread as the sun spreads
his rays.

5 *Thy longing* : for oblations.

6 *All this* : all our sacrificial offerings.

HYMN XV.

Agni.

RESPLENDENT with thy wide-extending vigour, quell
foes and demons and tormenting spirits.

May lofty Agni be my guide and shelter, the easily-
invoked, the good protector.

- 2 Be thou to us, while now the morn is breaking, be
thou a guardian when the Sun hath mounted.

Accept, as men accept a true-born infant, my laud,
O Agni nobly born in body.

- 3 Bull, who beholdest men, through many mornings,
among the dark ones shine forth red, O Agni.

Lead us, good lord, and bear us over trouble: Help
us who long, most youthful god, to riches.

- 4 Shine forth, a Bull invincible, O Agni, winning by
conquest all the forts and treasures.

Thou Jâtavedas who art skilled in guiding, the chief
high saving sacrifice's leader.

- 5 Lighting gods hither, Agni, wisest singer, bring thou
to us many and flawless shelters.

Bring vigour, like a car that gathers booty: bring us,
O Agni, beauteous Earth and Heaven.

- 6 Swell, O thou Bull, and give those powers an impulse,
e'en earth and heaven which yield their milk in
plenty,

Shining, O god, with gods in clear effulgence. Let
not a mortal's evil will obstruct us.

- 7 Agni, as holy food to thine invoker, give wealth in
cattle, lasting, rich in marvels.

To us be born a son and spreading offspring. Agni,
be this thy gracious will to us-ward.

The Rishi of the hymn is Utkîla; the metre is Trishṭup (11 × 4).

3 *Among the dark ones*: in the darkness of the nights.

6 *Their milk*: rain and all fertilizing influence.

HYMN XVI.

Agni.

- THIS Agni is the lord of great felicity and hero strength ;
 Lord of wealth rich in children, wealth in herds of kine ; lord of the battles with the foe.
- 2 Wait, Maruts, heroes, upon him the prosperer in whom is bliss-increasing wealth ;
 Who in fights ever conquer evil-hearted men, who overcome the enemy.
- 3 As such, O Agni, deal us wealth and hero might, O bounteous one !
 Most lofty, very glorious, rich in progeny, free from disease and full of power.
- 4 He who made all that lives, who passes all in might, who orders service to the gods,
 He works among the gods, he works in hero strength, yea, also in the praise of men.
- 5 Give us not up to indigence, Agni, nor want of hero sons,
 Nor, son of strength, to lack of cattle, nor to blame. Drive thou our enemies away.
- 6 Help us to strength, blest Agni ! rich in progeny, abundant, in our sacrifice.
 Flood us with riches yet more plenteous, bringing weal, with high renown, most glorious one !

The Rishi is Utkīla. The metre is Bṛīhatī (8 + 8 + 12 + 8) in stanzas 1, 3, and 5, and Satobṛīhatī (12 + 8 + 12 + 8) in stanzas 2, 4, and 6.

3 *Most lofty, etc.*: these epithets qualify wealth and hero might.

HYMN XVII.

Agni.

- DULY enkindled after ancient customs, bringing all treasures he is balmed with unguents,—
 Flame-haired, oil-clad, the purifying Agni, skilled in fair rites, to bring the gods for worship.
- 2 As thou, O Agni, skilful Jâtavedas, hast sacrificed as priest of Earth, of Heaven,
 So with this offering bring the gods, and prosper this sacrifice to-day as erst for Manu.
- 3 Three are thy times of life, O Jâtavedas, and the three mornings are thy births, O Agni.
 With these, well-knowing, grant the gods' kind favour, and be thou health and wealth to him who worships.
- 4 Agni most bright and fair with song we honour, yea, thee adorable, O Jâtavedas.
 Thee, envoy, messenger, oblation-bearer, the gods have made centre of life eternal.
- 5 That priest before thee, yet more skilled in worship, stablished of old, health-giver by his nature,—
 After his custom offer, thou who knowest, and lay our sacrifice where gods may taste it.

The Rishi of the hymn is Kata, son of Viśvâmitra. The metre is Trishtubh, four Pâdas of eleven syllables each.

3 *Three are thy times of life*: the existence of Agni upon earth is said to be threefold as dependent on the supply of fuel, clarified butter, and Soma. *The three mornings*: Agni is re-born every morning, and the number three appears to be used merely for the sake of accordance with the three times of life previously mentioned.

5 *That priest before thee*: Agni's more skilful predecessor is probably the celestial Agni, the high priest who sacrifices for the gods. The terrestrial Agni is to take him for his model.

HYMN XVIII.

Agni.

AGNI, be kind to us when we approach thee, good as
a friend to friend, as sire and mother.

The races of mankind are great oppressors : burn up
malignity that strives against us.

2 Agni, burn up the unfriendly who are near us, burn
thou the foeman's curse who pays no worship.

Burn, Vasu, thou who markest well, the foolish :
let thine eternal nimble beams surround thee.

3 With fuel, Agni, and with oil, desirous, mine offering
I present for strength and conquest.

With prayer, so far as I have power, adoring—this
hymn divine to gain a hundred treasures.

4 Give with thy glow, thou son of strength, when
lauded, great vital power to those who toil to
serve thee.

Grant richly, Agni, to the Viṣvāmitras health and
good luck. Oft have we decked thy body.

5 Give us, O liberal lord, great store of riches, for,
Agni, such art thou when duly kindled.

Thou in the happy singer's home bestowest, amply
with arms extended, things of beauty.

HYMN XIX.

Agni.

AGNI, quick, sage, infallible, all-knowing, I choose to
be our priest at this oblation.

In our gods' service he, best skilled, shall worship :
may he obtain us boons for strength and riches.

The Rishi of Hymn XVIII is Kata, son of Viṣvāmitra. The metre
is Trisṭup (11 × 4 syllables).

The Rishi of Hymn XIX is Gāthīn, a son of Viṣvāmitra. The metre
is Trisṭup.

- 2 Agni, to thee I lift the oil-fed ladle, bright, with
an offering, bearing our oblation.
From the right hand, choosing the gods' attendance,
he with rich presents hath arranged the worship.
- 3 Of keenest spirit is the man thou aidest: give us
good offspring, thou who givest freely.
In power of wealth most rich in men, O Agni, of
thee, the good, may we sing forth fair praises.
- 4 Men as they worship thee the god, O Agni, have
set on thee full many a brilliant aspect.
So bring, most youthful one, the gods' assembly,
the heavenly host which thou to-day shalt honour.
- 5 When gods anoint thee priest at their oblation, and
seat thee for thy task as sacrificer,
O Agni, be thou here our kind defender, and to
ourselves vouchsafe the gift of glory.

HYMN XX.

Agni.

WITH lauds at break of morn the priest invoketh
Agni, Dawn, Dadhikrās, and both the Aṣvins.

With one consent the gods whose light is splendid,
longing to taste our sacrifice, shall hear us.

- 2 Three are thy powers, O Agni, three thy stations,
three are thy tongues, yea, many, child of Order!

4 *Full many a brilliant aspect*: bright appearance, or splendid presence.

The Rishi is Gāthin. The metre is Trishṭup.

1 *Dadhikrās*: or Dadhikrā, is a mythical being described as a kind of divine horse, and probably a personification of the morning Sun. He is invoked in the morning together with Agni, Ushas, and the Aṣvins.

2 *Three are thy powers*: or three kinds of strengthening food, clarified butter, fuel, and Soma. *Three thy stations*: three altars, or the three worlds. *Three are thy tongues*: the three fires, Gārhapatya, Āhavanīya, and Dakṣhiṇa. *Three bodies*: or forms as Pāvaka, Pavamāna, and Śuchi.

Three bodies hast thou which the gods delight in :
with these protect our hymns with care unceasing.

- 3 O Agni, many are the names thou bearest, immortal,
god, divine, and Jâtavedâs :

And many charms of charmers, all-inspirer ! have
they laid in thee, lord of true attendants !

- 4 Agni, like Bhaga, leads the godly people, he who is
true to Law and guards the seasons.

Ancient, all-knowing, he the Vṛitra-slayer shall bear
the singer safe through every trouble.

- 5 I call on Savitar the god, on Morning, Bṛihaspati,
and Dadhikrâs, and Agni,

On Varuṇa and Mitra, on the Aṣvins, Bhaga, the
Vasus, Rudras, and Âdityas.

HYMN XXI.

Agni.

Set this our sacrifice among the immortals : be
pleased with these our presents, Jâtavedas.

O priest, O Agni, sit thee down before us, and first
enjoy the drops of oil and fatness.

- 2 For thee, O Purifier, flow the drops of fatness, rich
in oil.

After thy wont vouchsafe to us the choicest boon
that gods may feast.

- 3 Agni, most excellent ! for thee the sage are drops
that drip with oil.

Thou art enkindled as the best of seers. Help thou
the sacrifice.

- 4 To thee, O Agni, mighty and resistless, to thee
stream forth the drops of oil and fatness.

3 *The names thou bearest* : or the natures thou possessest. *Jâtavedâs* : knower of all life. See Index to Vol. I. *Many charms* : or supernatural powers.

The Rishi is Gâthin. The metre is Trishṭup in stanzas 1 and 4, Anusṭup in 2 and 3, and Satobṛihatī (12 + 8 + 12 + 8) in stanza 5.

With great light art thou come, O praised by poets!
Accept our offering, O thou sage.

- 5 Fatness exceeding rich, extracted from the midst,—
this as our gift we offer thee.

Excellent god, the drops run down upon thy skin.
Deal them to each among the gods.

HYMN XXII.

Agni.

THIS is that Agni whence the longing Indra took the
pressed Soma deep within his body.

Winner of spoils in thousands, like a courser, with
praise art thou exalted, Jâtavedas.

- 2 That light of thine in heaven and earth, O Agni, in
plants, O holy one, and in the waters,
Wherewith thou hast spread wide the air's mid-re-
gion—bright is that splendour, wavy, man-beholding.

- 3 O Agni, to the sea of heaven than goest: thou hast
called hither gods beheld in spirit.

The waters, too, come hither, those up yonder in the
Sun's realm of light, and those beneath it.

- 4 Let fires that dwell in mist, combined with those
that have their home in floods,

Guileless accept our sacrifice, great viands free from
all disease.

- 5 Agni, as holy food to thine invoker give wealth in
cattle, lasting, rich in marvels.

To us be born a son and spreading offspring. Agni,
be this thy gracious will to us-ward.

5 *Fatness exceeding rich, extracted from the midst:* this hymn, Sâyaṇa says, is suitable for animal sacrifices. The fatness here spoken of is, as Professor Wilson remarks, the same that is described in Leviticus, IV. 9, as "the fat that covereth the inwards, and all the fat that is upon the inwards."

The Rishi is Gâthín. The metre is Anushtub in stanza 4, and Trish-
tup in the rest of the hymn.

HYMN XXIII.

Agni.

- RUBBED into life, well stablished in his station, leader
of sacrifice, the sage, the youthful,
Here in the wasting fuel Jâtavedâs, eternal, hath assumed immortal being.
- 2 The Bhâratas Devaṣravas, Devavâta, have strongly
rubbed to life effectual Agni.
O Agni, look thou forth with ample riches : be, every
day, bearer of food to feed us.
- 3 Him nobly born of old the fingers ten produced, him
whom his mothers counted dear.
Praise Devavâta's Agni, thou Devaṣravas, him who
shall be the people's lord.
- 4 He set thee in the earth's most lovely station, in
Ilâ's place, in days of fair bright weather.
On man, on Âpayâ, Agni ! on the rivers Dṛishadvatî,
Sarasvatî, shine richly.
- 5 Agni, as holy food to thine invoker give wealth in
cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni,
be this thy gracious will to us-ward.

The Rishis are Devaṣravas and Devavâta, sons of Bharata. The metre is Satobṛihati (12 + 8 + 12 + 8) in stanza 3, and Trishṭup in the rest of the hymn.

2 *The Bhâratas* : sons of Bharata.

3 *His mothers* : the two fire-sticks from which Agni springs to life.

5 *Earth's most lovely station* : according to Sâyaṇa, on the northern altar. *Ilâ's place* : the place of prayer and praise.

Dṛishadvatî and *Sarasvatî* (See Book I. 3. 10.) are well known streams; *Âpayâ*, which is not mentioned elsewhere, appears to have been a little stream in the same neighbourhood, near the earlier settlements of the Âryan immigrants.

HYMN XXIV.

Agni.

AGNI, subdue opposing bands, and drive our enemies away.

Invincible, slay godless foes; give splendour to the worshipper.

2 Lit with libation, Agni, thou, deathless, who callest gods to feast,

Accept our sacrifice with joy.

3 With splendour, Agni, son of strength, thou who art worshipped, wakeful one,
Seat thee on this my sacred grass.

4 With all thy fires, with all the gods, Agni, exalt the songs we sing,
And living men in holy rites.

5 Grant, Agni, to the worshipper wealth rich in heroes, plenteous store:

Make thou us rich with many sons.

HYMN XXV.

Agni.

THOU art the wisest son of Dyatus, O Agni, yea, and the child of Earth, who knowest all things.

Bring the gods specially, thou sage, for worship.

2 Agni the wise bestows the might of heroes, grants strengthening food, preparing it for nectar.

Thou who art rich in food bring the gods hither.

3 Agni, infallible, lights Earth and Heaven, immortal goddesses gracious to all men,—

Lord through his strength, splendid through adorations.

4 Come to the sacrifice, Agni and Indra: come to the offerer's house who hath the Soma.

Come, friendly-minded, gods, to drink the Soma.

This hymn and the eight following are ascribed to the Rishi Viṣvāmītra.

The metre is Anuṣṭup in stanza 1, and Gāyatrī in the rest of the hymn.

The metre of hymn XXV is Virāj or Virāt, a form of Triṣṭup consisting of three instead of four Pādas of eleven syllables each.

- 5 In the floods' home art thou enkindled, Agni, O
 Jâtavedas, son of strength, eternal,
 Exalting with thine help the gathering-places.

HYMN XXVI.

Agni.

- REVERING in our heart Agni Vaisvânara, the finder
 of the light, whose promises are true,
 The liberal, gladsome, car-borne god, we Kuṣikas
 invoke him with oblation, seeking wealth with
 songs.
- 2 That Agni, bright, Vaisvânara, we invoke for help,
 and Mâtariśvan worthy of the song of praise ;
 Bṛihaspati for man's observance of the gods, the
 singer prompt to hear, the swiftly-moving guest.
- 3 Age after age Vaisvânara, neighing like a horse, is
 kindled with the women by the Kuṣikas.
 May Agni, he who wakes among immortal gods,
 grant us heroic strength and wealth in noble steeds.
- 4 Let them go forth, the strong, as flames of fire with
 might. Gathered for victory they have yoked
 their spotted deer.
 Pourers of floods, the Maruts, masters of all wealth,
 they who can ne'er be cheated, make the mountains
 shake.

5 *In the floods' home* : in the firmament, the home of the aerial waters.

The gathering-places : the worlds or regions inhabited by living beings, according to Sâyana.

The metre of the first six stanzas is Jagati, consisting of four Pâdas of twelve syllables each, and Trishṭup of the rest of the hymn.

1 *Vaisvânara* : common to, dear to, or dwelling with, all Âryan men.
Kuṣikas : men of the family of the Rishi Kuṣika.

2 *Mâtariśvan* : said here by Sâyana to mean Agni as god of the lightning, but the usual sense of the word is appropriate enough.

3 *With the women* : the fingers, elsewhere called the damsels, and the sisters, which agitate the fire-stick.

4 *Let them go forth* : the Maruts, or storm-gods.

- 5 The Maruts, friends of men, are glorious as the fire :
their mighty and resplendent succour we implore.
Those storming sons of Rudra clothed in robes of
rain, boon givers of good gifts, roar as the lions
roar.
- 6 We, band on band and troop following troop entreat
with fair lauds Agni's splendour and the Maruts'
might.
With spotted deer for steeds, with wealth that never
fails, they, wise ones, come to sacrifice at our
gatherings.
- 7 Agni am I who know, by birth, all creatures. Mine
eye is oil, and in my mouth is nectar.
I am light threefold, measurer of the region, and,
verily, constant heat in burnt-oblation.
- 8 Bearing in mind a thought with light accordant, he
purified the Sun with three refinings ;
By his own nature gained the highest treasure, and
looked abroad over the earth and heaven.
- 9 The spring that fails not with a hundred streamlets,
father inspired of prayers that men should utter,
The sparkler, joyous in his parents' bosom,—him,
the truth-speaker, sate ye, Earth and Heaven.

7 Here Agni speaks and declares his universality as the soul of all. He knows all living creatures. His eye is the light which is fed with offerings of sacred oil. The amrit, nectar, or ambrosia, which is the reward of piety, is obtained by burnt-offerings or through the mouth of Agni. He traverses or measures out the firmament, and as light he shines as the sun in heaven, the lightning in mid-air, and fire on earth. See Note on the passage in Wilson's Translation.

8 *With three refinings* ; according to Śāyana, with his three purifying forms as Agni, Vāyu, and Sūrya, or fire, wind, and sun. But the word *pavitraiḥ* may mean "with mental divisions," and the sense would be that Agni divided light into three, sun, lightning and fire.

9 *His parents' bosom* : in close connexion with Heaven and Earth.

HYMN XXVII.

Agni.

- IN ladle dropping oil your food goes in oblation up to
heaven,
Goes to the gods in search of bliss.
- 2 Agni I laud, the sage inspired, crowner of sacrifice
through song,
Who listens and gives bounteous gifts.
- 3 O Agni, if we might obtain control of thee the
potent god,
Then should we overcome our foes.
- 4 Kindled at sacrifices he is Agni, hallower, meet for
praise,
With flame for hair : to him we seek.
- 5 Immortal Agni, shining far, enrobed with oil, well
worshipped, bears
The gifts of sacrifice away.
- 6 The priests with ladles lifted up, worshipping here
with holy thought,
Have brought this Agni for our aid.
- 7 Immortal, sacrificer, god, with wondrous power he
leads the way,
Urging the great assembly on.
- 8 Strong, he is set on deeds of strength. In sacrifices
led in front,
As singer he completes the rite.
- 9 Excellent, he was made by thought. The germ of
beings have I gained,
Yea, and the sire of active strength.
- 10 Thee have I stablished, excellent, O strengthened by
the sage's prayer !
Thee, Agni, longing, nobly bright.
- 11 Agni, the swift and active one, singers, at time of
sacrifice,
Eagerly kindle with their food.

The metre is Gâyatri.

9 *He was made by thought* : by holy thought, or devotion.

- 12 Agni the son of strength who shines up to the heaven
in solemn rites,
The wise of heart, I glorify.
- 13 Meet to be lauded and adored, showing in beauty
through the dark,
Agni, the strong, is kindled well.
- 14 Agni is kindled as a bull, like a horse bearer of the gods:
Men with oblations worship him.
- 15 Thee will we kindle as a bull, we who are bulls our-
selves, O Bull,
Thee, Agni, shining mightily.

HYMN XXVIII.

Agni.

- Agni who knowest all, accept our offering and the
cake of meal,
At dawn's libation, rich in prayer.
- 2 Agni, the sacrificial cake hath been prepared and
dressed for thee :
Accept it, O most youthful god.
- 3 Agni, enjoy the cake of meal and our oblation three
days old :
Thou, son of strength, art stablished at our sacrifice.
- 4 Here at the midday sacrifice enjoy thou the sacri-
ficial cake, wise, Jâtavedas.
Agni, the sages in assemblies never minish the por-
tion due to thee the mighty.
- 5 O Agni, at the third libation take with joy the offered
cake of sacrifice, thou son of strength.
Through skill in song bear to the gods our sacrifice,
watchful and fraught with riches, to immortal gods.

15 *We who are bulls ourselves* : priests are frequently called bulls, on account of their great power.

The metre of stanza 3 is Ushpih (8 + 8 + 12); of 4 Trishṭup; of 5 Jagati (12 × 4), of the rest Gâyatri.

3 *Our oblation three days old* : the Soma juice prepared the day before yesterday and left to ferment.

- 6 O waxing Agni, knower, thou, of all, accept our gifts, the cake,
And that prepared ere yesterday.

HYMN XXIX.

Agni.

HERE is the gear for friction, here tinder made ready for the spark.

Bring thou the matron : we will rub Agni in ancient fashion forth.

- 2 In the two fire-sticks Jâtavedâs lieth, even as the well formed germ in pregnant women,

Agni who day by day must be exalted by men who watch and worship with oblations.

- 3 Lay this with care on that which lies extended : straight hath she borne the steer when made prolific.

With his red pillar—radiant is his splendour—in our skilled task is born the son of Ilâ.

- 4 In Ilâ's place we set thee down, upon the central point of earth,

That, Agni Jâtavedas, thou mayst bear our offerings to the gods.

The metre of stanzas 1, 4, 10, and 12, is Anushtub; of 8, 11, 14, and 15, Jagati; and of the rest Trishtub.

1 *Here is the gear for friction* : the word *adhimanthanam* means the upper fire-stick and the string used in agitating it. The tinder is a tuft of dry Kuśa grass placed so as to catch the flame produced by attrition. *The matron* : the lower piece of wood in which the spark is generated. Sâyana explains the word *vispatnīm*, feminine of *vispati*, lord of the house, as protectress of men by means of the sacrifices which are performed with the help of the fire which she produces.

3 *Lay this with care* : place the upper fire-stick, which is to be turned rapidly round, upon the lower piece of wood which is prepared to receive it. *The son of Ilâ* : Agni.

4 *In Ilâ's place* : on the northern altar, the place of worship and libation, or prayer and praise.

- 5 Rub into life, ye men, the sage, the guileless, immortal, very wise and fair to look on.
O men, bring forth the most propitious Agni, first ensign of the sacrifice to eastward.
- 6 When with their arms they rub him straight he shineth forth like a strong courser, red in colour, in the wood.
Bright, checkless, as it were upon the Aṣvins' path, he passeth by the stones and burneth up the grass.
- 7 Agni shines forth when born, observant, mighty, the bountiful, the singer praised by sages;
Whom, as adorable and knowing all things, gods set at solemn rites as offering-bearer.
- 8 Seat thee, O priest, in thine own place, observant : lay down the sacrifice in the home of worship.
Thou, dear to gods, shalt serve them with oblation : Agni, give long life to the sacrificer.
- 9 Raise ye a mighty smoke, my fellow-workers ! Ye shall attain to strength without obstruction.
This Agni is the battle-winning hero by whom the gods have overcome the Dasyus.
- 10 This is thine ordered place of birth whence sprung to life thou shinest forth.
Knowing this, Agni, sit thee down, and prosper thou the songs we sing.
- 11 As germ celestial he is called Tanûnapât, and Narâsansa born diffused in varied shape.
Formed in his mother he is Mâtariṣvan ; he hath, in his course, become the rapid flight of wind.

6 *As it were upon the Aṣvins' path* : with the speed of the Aṣvins' chariot.

8 *In thine own place* : the centre of the north altar.

11 *As germ celestial* : or child of the Asura Dyaus, that is, in the form of lightning. *In his mother* : according to Sâyana, in the maternal atmosphere. See *La Religion Védique*, ii. 99, 100., and Index to Vol. I. for Tanûnapât, Narâsansa, and Mâtariṣvan.

- 12 With strong attrition rubbed to life, laid down with careful hand, a sage,
Agni, make sacrifices good, and for the pious bring the gods.
- 13 Mortals have brought to life the god immortal, the conqueror with mighty jaws, unfailing.
The sisters ten, unwedded and united, together grasp the boy, the new-born infant.
- 14 Served by the seven priests, he shone forth from ancient time, when in his mother's bosom, in her lap, he glowed.
Giving delight each day he closeth not his eye, since from the Asura's body he was brought to life.
- 15 Even as the Maruts' onslaughts who attack the foe, those born the first of all knew the full power of prayer.
The Kusikas have made the glorious hymn ascend, and, each one singly in his home, have kindled fire.
- 16 As we, O priest observant, have elected thee this day, what time the solemn sacrifice began,
So surely hast thou worshipped, surely hast thou toiled : come thou unto the Soma, wise and knowing all.

HYMN XXX.

Indra.

THE friends who offer Soma long to find thee : they pour forth Soma and present their viands.

They bear unmoved the cursing of the people, for not a thought have they save thee, O Indra.

- 2 Not far for thee are mid-air's loftiest regions : start hither, lord of bays, with thy bay horses.

13 *The sisters ten* : the fingers used in producing fire.

15 *The Asura's body* : the Asura is, apparently, Dyaus. Professor Wilson, following Sâyana, translates, "from the interior of the (spark) emitting wood."

The metre of the hymn is Trishtubh.

- Made for the firm and strong are these libations.
The pressing-stones are set and fire is kindled.
- 3 Fair cheeks hath Indra, Maghavan, the victor, lord
of a great host, stormer, strong in action.
What once thou didst in might when mortals vexed
thee,—where now, O Bull, are those thy hero ex-
ploits?
- 4 For, overthrowing what hath ne'er been shaken, thou
goest forth alone destroying Vṛitras.
For him who followeth thy law the mountains and
heaven and earth stand as if firmly stablished.
- 5 Yea, much-invoked! in safety through thy glories
alone thou spakest truth as Vṛitra's slayer.
E'en these two boundless worlds to thee, O Indra,
what time thou graspest them, are but a handful.
- 6 Forth with thy bay steeds down the steep, O Indra,
forth, crushing foemen, go thy bolt of thunder.
Slay those who meet thee, those who flee, who
follow: make all thy promise true; be all com-
pleted.
- 7 The man to whom thou givest as provider enjoys
domestic plenty undivided.
Blest, Indra, is thy favour dropping fatness: thy
worship, much-invoked! brings gifts in thousands.
- 8 Thou, Indra, much-invoked, didst crush to pieces
Kupāru handless fiend who dwelt with Dānu.
Thou with might, Indra, smotest dead the scorner,
the footless Vṛitra as he waxed in vigour.
- 9 Thou hast established in her seat, O Indra, the level
earth, vast, vigorous, unbounded.
The Bull hath propped the heaven and air's mid-
region. By thee sent onward let the floods flow
hither.

8 *Kupāru*, is said to be the name of a demon. *Dānu*: mother of Vṛitra.

9 *The Bull*: the mighty Indra.

- 10 He who withheld the kine, the niggard Vala, yielded
in fear before thy blow O Indra.
He made paths easy to drive forth the cattle. Loud-
breathing praises helped the much-invoked one.
- 11 Indra alone filled full the earth and heaven, the pair
who meet together, rich in treasures.
Yea, bring thou near us from the air's mid-region
strength, on thy car, and wholesome food, O hero.
- 12 Sûrya transgresses not the ordered limits set daily
by the lord of tawny coursers.
When to the goal he comes, his journey ended, his
steeds he looses : this is Indra's doing.
- 13 Men gladly in the course of night would look on the
broad bright front of the refulgent Morning ;
And all acknowledge, when she comes in glory, the
manifold and goodly works of Indra.
- 14 A mighty splendour rests upon her bosom : bearing
ripe milk the cow, unripe, advances.
All sweetness is collected in the heifer, sweetness
which Indra made for our enjoyment.
- 15 Barring the way, they come. Be firm, O Indra ; aid
friends to sacrifice and him who singeth.
These must be slain by thee, malignant mortals,
armed with ill arts, our quiver-bearing foemen.
- 16 A cry is heard from enemies most near us : against
them send thy fiercest-flaming weapon.
Rend them from under, crush them and subdue them.
Slay, Maghavan, and make the fiends our booty.
- 17 Root up the race of Rākshasas, O Indra ; rend it in
front and crush it in the middle.
How long hast thou behaved as one who wavers ?
Cast thy hot dart at him who hates devotion :

12 *Set daily* : with reference, perhaps, as Professor Ludwig remarks, to the apparent change in the sun's place of rising.

14 *The cow*, and *the heifer* : beneficent Ushas or Morning.

15 *They come* : those who revile and hinder the worship of Indra.

- 18 When borne by strong steeds for our weal, O leader,
thou seatest thee at many noble viands,
May we be winners of abundant riches. May Indra
be our wealth with store of children.
- 19 Bestow on us resplendent wealth, O Indra; let us
enjoy thine overflow of bounty.
Wide as a sea our longing hath expanded, fulfil it, O
thou treasure-lord of treasures.
- 20 With kine and horses satisfy this longing; with very
splendid bounty still extend it.
Seeking the light, with hymns to thee, O Indra, the
Kusikas have brought their gift, the singers.
- 21 Lord of the kine, burst the kine's stable open: cows
shall be ours, and strength that wins the booty.
Hero, whose might is true, thy home is heaven: to
us, O Maghavan, grant gifts of cattle.
- 22 Call we on Maghavan, auspicious Indra, best hero in
this fight where spoil is gathered,
The strong who listens, who gives aid in battles, who
slays the Vritras, wins and gathers riches.

HYMN XXXI.

Indra.

- 1 Wise, teaching, following the thought of Order, the
sonless gained a grandson from his daughter.
Fain, as a sire, to see his child prolific, he sped to
meet her with an eager spirit.

The metre of the hymn is Trishtubh.

1 I am unable to give a satisfactory or even an intelligible version or explanation of the first two stanzas which appear to attribute, in a very obscure manner, to Agni and the gods in heaven the customs or laws of succession to property among men. In the first stanza *vahnîḥ*, which usually means an oblation-bearer, a sacrificer, a priest, or one who is borne along, as a god in a celestial car, is said by Sâyana to mean sonless, the father of a daughter only, because he transfers his property through his married daughter into another family. The sonless father, according to Sâyana, "stipulates that

- 2 The son left not his portion to the brother, he made
a home to hold him who should gain it.
What time his parents gave the priest his being, of
the good pair one acted, one promoted.
- 3 Agni was born trembling with tongue that flickered,
so that the red's great children should be honoured.
Great is their germ, that born of them is mighty,
great the bays' lord's approach through sacrifices.
- 4 Conquering bands upon the warrior waited : they
recognized great light from out the darkness.
The conscious Dawns went forth to meet his coming,
and the sole master of the kine was Indra.

his daughter's son, his grandson, shall be his son, a mode of affiliation recognized by law; and, relying on an heir thus obtained, and one who can perform his funeral rites, he is satisfied." This may be intelligible, but what it has to do with Agni or with the rest of the hymn is not clear. Grassmann takes *vahnîh* to mean the upper fire-stick, and the daughter to mean the lower piece of wood.

2 *The son left not his portion to the brother* : Wilson, following Sâyana, translates : "(a son) born of the body does not transfer (paternal) wealth to a sister." Ludwig takes the meaning to be : the bodily son (of Dyaus, or of the heavenly waters) did not transmit his inheritance (that is, sacrifice) to a brother. *A home* : the plants which receive and hold Agni who obtains the inheritance of sacrifice. *His parents* : perhaps the fire-sticks, one of which by agitation produces the flame in the other.

Ludwig allows that the meaning of the first two stanzas is problematical, and Wilson says of his own translation : "these two verses, if rightly interpreted, are wholly unconnected with the subject of the *Sákta*, and come in without any apparent object : they are very obscure, and are only made somewhat intelligible by interpretations which seem to be arbitrary, and are very unusual, although not peculiar to Sâyana, his explanations being based on those of Yâska."

3 *The red's great children* : the hot rays of the glowing fire. *That born of them* : Indra's coming, which is caused by the kindling of the sacrificial fire.

4 *Conquering bands* : the ever-victorious Maruts. *The warrior* : Indra, their leader. *Master of the kine* : recoverer of the vanished rays of light.

- 5 The sages freed them from their firm-built prison : the seven priests drave them forward with their spirit. All holy Order's pathway they discovered : he, full of knowledge, shared these deeds through worship.
- 6 When Saramâ had found the mountain's fissure, that vast and ancient place she plundered throughly. In the floods' van she led them forth, light-footed : she who well knew came first unto their lowing.
- 7 Longing for friendship came the noblest singer : the hill poured forth its treasure for the pious. The hero with young followers fought and conquered, and straightway Angiras was singing praises.
- 8 Peer of each noble thing, yea, all-excelling, all creatures doth he know, he slayeth Sushna. Our leader, fain for war, singing from heaven, as friend he saved his lovers from dishonour.
- 9 They sate them down with spirit fain for booty, making with hymns a way to life eternal. And this is still their place of frequent session, whereby they sought to gain the months through Order.
- 10 Drawing the milk of ancient seed prolific, they joyed as they beheld their own possession. Their shout of triumph heated earth and heaven. When the kine showed, they bade the heroes rouse them.

5 *The sages and the seven priests*, are the Angirasas.

6 *Saramâ* : the hound of Indra. See I. 62. 3. *In the floods' van* : hastening out of the mountain cavern in advance of the liberated waters. *Them* : the cows, the waters and the rays of light.

7 *The noblest singer* : as a noun of multitude, all the Angirasas. *The hero* : Indra with his allies the Maruts.

9 *They* : the Angirasas, who had been eager to recover the cows. *To gain the months* : to acquire the power of keeping the monthly festivals.

10 Or, They joyed to see them, as their own possession, yielding the milk of ancient seed prolific. The Angirasas rejoiced as they again beheld the rays of light, shedding what originates and supports all

- 11 Indra drave forth the kine, that Vritra-slayer, while
hymns of praise rose up and gifts were offered.
For him the cow, noble and far-extending, poured
pleasant juices, bringing oil and sweetness.
- 12 They made a mansion for their father, deftly provid-
ed him a great and glorious dwelling ;
With firm support parted and stayed the parents,
and, sitting, fixed him there erected, mighty.
- 13 What time the ample chalice had impelled him, self-
waxing, vast, to pierce the earth and heaven,—
Him in whom blameless songs are all united : all
powers invincible belong to Indra.
- 14 I crave thy powers, I crave thy mighty friendship :
full many a team goes to the Vritra-slayer.
Great is the laud ; we seek the Prince's favour. Be
thou, O Maghavan, our guard and keeper.
- 15 He, having found great, splendid, rich dominion,
sent life and motion to his friends and lovers.
Indra who shone together with the heroes begat the
song, the fire, and Sun and Morning.
- 16 Vast, the house-friend, he set the waters flowing, all-
lucid, widely spread, that moved together.
By the wise cleansings of the meath made holy,
through days and nights they speed the swift
streams onward.

life. Sâyana's rendering of this difficult stanza is thus given by Wilson : "Contemplating their own (cattle) giving milk to their former progeny (the *Angirases*) were delighted ; their shouts spread through heaven and earth ; they replaced the recovered kine in their places, and stationed guards over the cows."

12 *For their father* : according to Sâyana, for their protector Indra. But Agni may be meant, the mansion being the place of sacrifice. *The parents* : Heaven and Earth, parents of all things.

13 *The ample chalice* : the bowl of Soma-juice.

14 *Full many a team* : hymns sent forth like teams of horses.

16 *By the wise cleansings* : or according to Sâyana, the wise purifiers, that is, Agni, Vâyu, and Sûrya, who act as filters or purifiers of the libation of Soma-juice.

- 17 To thee proceed the dark, the treasure-holders, both
of them sanctified by Sûrya's bounty,
The while thy lovely storming friends, O Indra, fail
to attain the measure of thy greatness.
- 18 Be lord of joyous songs, O Vṛitra-slayer, Bull dear
to all, who gives the power of living.
Come unto us with thine auspicious friendship,
hastening, mighty one, with mighty succours.
- 19 Like Angiras I honour him with worship, and renovate
old song for him the ancient.
Chase thou the many godless evil creatures, and give
us, Maghavan, heaven's light to help us.
- 20 Far forth are spread the purifying waters : convey
thou us across them unto safety.
Save us, our charioteer, from harm, O Indra, soon,
very soon, make us win spoil of cattle.
- 21 The kine's lord marked the cows, e'en Vṛitra's slayer :
through the black fiends he passed with red
attendants.
Teaching us pleasant things by holy Order, to us
hath he thrown open all his portals.
- 22 Call we on Maghavan, auspicious Indra, best hero
in this fight where spoil is gathered,
The strong who listens, who gives aid in battles, who
slays the Vṛitras, wins and gathers riches.

17 *The dark, the treasure-holders* : or, the dark one and the treasure-holder ; Night and Day.

20 *The purifying waters* : the epithet *pāvakaḥ*, purifying, is entirely out of place here. Ludwig suggests *pāpakaḥ*, wicked, which would be more suitable.

"Many of the verses in this hymn," as Prof. Wilson observes, "are of more than usual obscurity."

HYMN XXXII.

Indra.

DRINK thou this Soma, Indra, lord of Soma ; drink thou the draught of noon-day which thou lovest.

Puffing thy cheeks, impetuous, liberal giver, here loose thy two bay horses and rejoice thee.

- 2 Quaff the bright meal-drink blent with milk, O Indra ; we have poured forth the Soma for thy rapture.

Knit with the prayer-fulfilling band of Maruts, yea, with the Rudras, drink till thou art sated :

- 3 Those who gave increase to thy strength and vigour, the Maruts singing forth thy might, O Indra.

Drink thou, O fair of cheek, whose hand wields thunder, with Rudras banded, at our noon libation.

- 4 They, even the Maruts who were there, excited with song the meath-created strength of Indra.

By them impelled to act he reached the vitals of Vṛitra, though he deemed that none might wound him.

- 5 Pleased, like a man, with our libation, Indra, drink, for enduring hero might, the Soma.

Lord of bays, moved by sacrifice come hither : thou with the swift ones stirrest floods and waters.

The metre of the hymn is Trishtup.

1 *Puffing thy cheeks* : meaning, apparently, smacking thy lips in anticipation of the Soma-draught. Sāyana explains it as, 'filling their (Indra's horses') jaws with fodder.' *Impetuous* : this appears to be the meaning of the epithet *ṛijishin* as derived from the root *ṛij*, rather than, as Sāyana explains it, 'drinker of the spiritless residue of the Soma.' The latter meaning, however, is admissible, and is supported by good authority.

3 *The Maruts singing forth thy might* : the song of the Maruts is the music of "The wingèd storms, chaunting their thunder-psalm."—Shelley.

5 *Like a man* : or, as thou wast pleased with the libation of Manu.
The swift ones : the Maruts.

- 6 When thou didst loose the streams to run like racers
in the swift contest, having smitten Vṛitra
With flying weapon where he lay, O Indra, and,
godless, kept the goddesses encompassed.
- 7 With reverence let us worship mighty Indra, great
and sublime, eternal, ever youthful,
Whose greatness the dear world-halves have not
measured, no, nor conceived the might of him the
holy.
- 8 Many are Indra's nobly wrought achievements, and
none of all the gods transgress his statutes.
He beareth up this earth and heaven, and, doer of
marvels, he begat the Sun and Morning.
- 9 Herein, O guileless one, is thy true greatness, that
soon as born thou drankest up the Soma.
Days may not check the power of thee the mighty,
nor the nights, Indra, nor the months, nor
autumns.
- 10 As soon as thou wast born in highest heaven thou
drankest Soma to delight thee, Indra;
And when thou hadst pervaded earth and heaven
thou wast the first supporter of the singer.
- 11 Thou, puissant god, more mighty, slewest Ahi show-
ing his strength when couched around the waters.
The heaven itself attained not to thy greatness when
with one hip of thine the earth was shadowed.

6 *The goddesses*: the heavenly waters.

7 *The dear world-halves*: heaven and earth.

11 *When with one hip of thine the earth was shadowed*: Prof. Wilson, following Sâyaṇa, translates: "as thou remainedst concealing the earth by one of (thy) flames," and observes that the meaning is not very clear. But *sphigi* means a hip and not a flame, and the poet appears to mean that a portion of Indra's body shadowed or covered the earth while the rest was in the heavens. So in Book X. 119. Indra is represented as saying when exhilarated by Soma: *divi me anyah pakṣho adho anyam achikṛisham*, one half of me is in the sky, and I have drawn the other down.

- 12 Sacrifice, Indra, made thee wax so mighty, the dear oblation with the flowing Soma.
O worshipful, with worship help our worship, for worship helped thy bolt when slaying Ahi.
- 13 With sacrifice and wish have I brought Indra; still for new blessings may I turn him hither,
Him magnified by ancient songs and praises, by lauds of later time and days yet recent.
- 14 I have brought forth a song when longing seized me: ere the decisive day will I laud Indra;
Then may he safely bear us over trouble, as in a ship, when both sides invoke him.
- 15 Full is his chalice: Glory! Like a pourer I have filled up the vessel for his drinking.
Presented on the right, dear Soma-juices have brought us Indra, to rejoice him, hither.
- 16 Not the deep-flowing flood, O much-invoked one! not hills that compass thee about restrain thee,
Since here incited, for thy friends, O Indra, thou brakest e'en the firm-built stall of cattle.
- 17 Call we on Maghavan, auspicious Indra, best hero in the fight where spoil is gathered,
The strong who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN XXXIII.

Indra.

FORTH from the bosom of the mountains, eager as two swift mares with loosened rein contending,

14 *Ere the decisive day*: on the eve of an important battle.

The metre is Trishtubh except in stanza 13, where it is Anushtubh. The hymn is a dialogue between Viśvāmitra and the rivers Vipāś and Śutudrī who are regarded severally as the Rishis or seers of the verses ascribed to them. The legend cited by Śāyana says that Viśvāmitra, the purohita or family priest of King Sudās, having obtained wealth by means of his office, took the whole of it and came to the confluence of the Vipāś and the Śutudrī. Others followed. In order to make the rivers fordable he lauded them with the first three verses of the

- 1 Like two bright mother cows who lick their young-
ling, Vipâs and Śutudrī speed down their waters.
- 2 Impelled by Indra whom ye pray to urge you, ye
move as 'twere on chariots to the ocean.
Flowing together, swelling with your billows, O lucid
streams, each of you seeks the other.
- 3 I have attained the most maternal river, we have
approached Vipâs, the broad, the blessed.
Licking as 'twere their calf the pair of mothers flow
onward to their common home together.
- 4 We two who rise and swell with billowy waters move
forward to the home which gods have made us.
Our flood may not be stayed when urged to motion.
What would the singer, calling to the rivers?
- 5 Linger a little at my friendly bidding; rest, holy
ones, a moment in your journey.
With hymn sublime soliciting your favour Kuṣika's
son hath called unto the river.
- 6 Indra who wields the thunder dug our channels: he
smote down Vṛitra, him who stayed our currents.
Savitar, god, the lovely-handed, led us, and at his
sending forth we flow expanded.

hymn. The hymn has some poetical beauty, and is interesting as a relic of the traditions of the Āryans regarding their progress eastward in the Land of the Five Rivers.

1 *Vipâs*: considered to be identical with the Hyphasis of Arrian, is the modern Beas which rises in the Himālaya and falls into the Sutlej, the *Śutudrī* of the text, a little to the south-east of Amritsar.

4 The rivers speak in reply to Viṣvâmitra's address.

5 Viṣvâmitra speaks again. *At my friendly bidding*: according to the Scholiasts, Yāska and Sāyaṇa, the meaning of *me vachase somyāya* is, 'to my speech importing the Soma;' that is, the object of my address is that I may cross over and gather the Soma-plant. The word *somya*, consisting of, connected with, or inspired by, Soma, appears to have here its more general meaning of lovely, pleasant, or friendly. *Kuṣika's son*: Viṣvâmitra.

6 The rivers speak. *Savitar*: said by Sāyaṇa to be used here as an epithet of Indra, 'the impeller of the whole world.'

- 7 That hero deed of Indra must be lauded for ever
that he rent Ahi in pieces.
He smote away the obstructers with his thunder,
and eager for their course forth flowed the waters.
- 8 Never forget this word of thine, O singer, which
future generations shall reëcho.
In hymns, O bard, show us thy loving-kindness.
Humble us not mid men. To thee be honour!
- 9 Listen, ye sisters, to the bard who cometh to you
from far away with car and wagon.
Bow lowly down; be easy to be traversed: stay,
rivers, with your floods below our axles.
- 10 Yea, we will listen to thy words, O singer. With
wain and car from far away thou comest.
Low will I bend me like a nursing mother, and yield
me as a maiden to her lover.
- 11 Soon as the Bharatas have fared across thee, the
warrior band, urged on and sped by Indra,
Then let your streams flow on in rapid motion. I
crave your favour who deserve our worship.
- 12 The warrior host, the Bharatas, fared over: the
singer won the favour of the rivers.
Swell with your billows, hasting, pouring riches.
Fill full your channels, and roll swiftly onward.
- 13 So let your wave bear up the pins, and ye, O waters,
spare the thongs;
And never may the pair of bulls, harmless and sinless,
waste away.

7 Viśvāmitra speaks.

8 The rivers speak.

9 Viśvāmitra speaks.

10 The rivers speak.

11 Viśvāmitra speaks. *The Bharatas*: said to be of the same race
as Viśvāmitra.

13 This verse, in a different metre, is manifestly a later addition.
The pins: of the yokes. *The pair of bulls*: the two strong rushing
rivers. Cf. Horace's *tauriformis Aufidus*. Prof. Wilson, following

HYMN XXXIV.

Indra.

FORT-RENDER, lord of wealth, dispelling foemen, Indra
with lightnings hath o'ercome the Dâsa.

Impelled by prayer and waxen great in body, he hath
filled earth and heaven, the bounteous giver.

2 I stimulate thy zeal, the strong, the hero, decking
my song of praise for thee immortal.

O Indra, thou art equally the leader of heavenly
hosts and human generations.

3 Leading his band Indra encompassed Vṛitra; weak
grew the wily leader of enchanter.

He who burns fierce in forests slaughtered Vyansa,
and made the milch-kine of the nights apparent.

4 Indra, light-winner, days' creator, conquered as
guardian hostile bands with those who loved him.

For man the days' bright ensign he illumined, and
found the light for his great joy and gladness.

5 Forward to fiercely falling blows pressed Indra, hero-
like doing many hero exploits.

These holy songs he taught the bard who praised him,
and widely spread these Dawns' resplendent colour.

Sâyana, gives a somewhat different version of the stanza: "Let your waves (rivers) so flow that the pin of the yoke may be above (their) waters: leave the traces full, and may (the two streams) exempt from misfortune or defect, and uncensured, exhibit no (present) increase."

The metre is Trisṭup.

1 *Fort-render*: breaker-down of the cloud-castles of the demons who withhold the rain as well as of the strong-holds of the hostile non-Āryan tribes.

3 *He who burns fierce in forests*: perhaps the thunderbolt.

Vyansa: the name of one of the demons of drought. See I. 101. 2. and 103. 2.

Made the milch-kine of the nights apparent: according to Sâyana, "made manifest the (stolen) cows (that had been hidden) in the night;" that is, recovered the rays of light.

- 6 They laud the mighty acts of him the mighty, the many glorious deeds performed by Indra.
Hein his strength, with all-surpassing prowess, through wondrous arts crushed the malignant Dasyus.
- 7 Lord of the brave, Indra who rules the people gave freedom to the gods by might and battle.
Wise singers glorify with chanted praises these his achievements in Vivasvân's dwelling.
- 8 Excellent, conqueror, the victory-giver, the winner of the light and godlike waters,
He who hath won this broad earth and this heaven, —in Indra they rejoice who love devotions.
- 9 He gained possession of the Sun and horses, Indra obtained the cow who feedeth many.
Treasure of gold he won; he smote the Dasyus and gave protection to the race of Âryas.
- 10 He took the plants and days for his possession; he gained the forest trees and air's mid-region.
Vala he cleft, and chased away opponents: thus was he tamer of the overweening.
- 11 Call we on Maghavan, auspicious Indra, best hero in the fight where spoil is gathered,
The strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers treasures.

HYMN XXXV.

Indra.

MOUNT the bay horses to thy chariot harnessed, and come to us like Vāyu with his coursers.

Thou, hastening to us, shalt drink the Soma. Hail, Indra! We have poured it for thy rapture.

7 *In Vivasvân's dwelling*: in the sacrificial chamber, where the radiant Agni dwells.

9 *The cow who feedeth many*: both directly, with milk, and indirectly through the sacrifices for which she supplies the essential oblations.

11 *The race of Âryas*: according to Sâyaṇa, the noblest tribe or order, meaning the first three classes or castes.

The metre of the hymn is Trishṭup.

1 *Vāyu*: the Wind-god.

- 2 For him, the god who is invoked by many, the two swift bay steeds to the pole I harness,
That they in fleet course may bring Indra hither,
e'en to this sacrifice arranged completely.
- 3 Bring the strong steeds who drink the warm libation,
and, Bull of godlike nature, be thou gracious.
Let thy steeds eat; set free thy tawny horses, and
roasted grain like this consume thou daily.
- 4 Those who are yoked by prayer with prayer I harness,
fleet friendly bays who take their joy together.
Mounting thy firm and easy car, O Indra, wise and
all-knowing come thou to the Soma.
- 5 No other worshippers must stay beside them thy
bays, thy vigorous and smooth-backed coursers.
Pass by them all and hasten onward hither: with
Soma pressed we will prepare to feast thee.
- 6 Thine is this Soma: hasten to approach it. Drink
thou thereof, benevolent, and cease not.
Sit on the sacred grass at this our worship, and take
these drops into thy belly, Indra.
- 7 The grass is strewn for thee, pressed is the Soma;
the grain is ready for thy bays to feed on.
To thee who lovest them, the very mighty, strong,
girt by Maruts, are these gifts presented.
- 8 This the sweet draught, with cows, the men, the moun-
tains, the waters, Indra, have for thee made ready.
Come, drink thereof, sublime one, friendly-minded,
foreseeing, knowing well the ways thou goest.

2 *I harness*: my prayer causes Indra to harness.

3 *Who drink the warm libation*: or, according to Sâyana, 'who protect us from our enemies.' *Roasted grain*: fried barley, according to Sâyana. The grain would appear to be intended for Indra's horses. See stanza 7.

8 *With cows*: that is, with the milk which is mixed with Soma. *The men*: who make all preparations for the sacrifice. *The mountains*: on which the Soma grows; or perhaps the pressing-stones brought from the hill-side. *The waters*: used to purify the Soma.

- 9 The Maruts, they with whom thou sharedst Soma, Indra, who made thee strong and were thine army,—
With these accordant, eagerly desirous drink thou this Soma with the tongue of Agni.
- 10 Drink, Indra, of the juice by thine own nature, or by the tongue of Agni, O thou holy.
Accept the sacrificial gift, O Sakra, from the Adhvaryu's hand or from the Hotar's.
- 11 Call we on Maghavan, auspicious Indra, best hero in the fight where spoil is gathered,
The strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN XXXVI.

Indra.

- With constant succours, fain thyself to share it,
make this oblation which we bring effective.
Grown great through strengthening gifts at each libation, he hath become renowned by mighty exploits.
- 2 For Indra were the Somas erst discovered, whereby he grew strong-jointed, vast, and skilful.
Indra, take quickly these presented juices: drink of the strong, that which the strong have shaken.
- 3 Drink and wax great. Thine are the juices, Indra, both Somas of old time and these we bring thee.
Even as thou drankest, Indra, earlier Somas, so drink to-day, a new guest, meet for praises.

10 *By thine own nature*: by thine own strength, or effort; spontaneously. *Śakra*: mighty one; a common name of Indra. The *Adhvaryu* and the *Hotar*, or *Hotṛi*, are two of the officiating priests. See I. 94. 6.

The metre of the hymn is Trisṭup as before.

2 *Drink of the strong*: that is, of the strong Soma-juice, which has been *shaken*, i. e., violently pressed out, by the strong pressing-stones.

- 4 Great and impetuous, mighty-voiced in battle, surpassing power is his, and strength resistless.
Him the broad earth hath never comprehended when Somas cheered the lord of tawny coursers.
- 5 Mighty and strong he waxed for hero exploit: the Bull was furnished with a sage's wisdom.
Indra is our kind lord; his steers have vigour; his cows are many with abundant offspring.
- 6 As floods according to their stream flow onward, so to the sea, as borne on cars, the waters.
Vaster is Indra even than his dwelling, what time the stalk milked out, the Soma, fills him.
- 7 Eager to mingle with the sea, the rivers carry the well-pressed Soma-juice to Indra.
They drain the stalk out with their arms, quick-handed, and cleanse it with a stream of mead and filters.
- 8 Like lakes appear his flanks filled full with Soma: yea, he contains libations in abundance.
When Indra had consumed the first sweet viands, he after slaying Vṛitra claimed the Soma.
- 9 Then bring thou hither, and let none prevent it: we know thee well, the lord of wealth and treasure.
That splendid gift which is thine own, O Indra, vouchsafe to us, lord of the tawny coursers.

4 *Mighty-voiced*: the exact meaning of *virappin* is uncertain. Prof. Wilson renders it, after Sâyana, by 'defier of foes.'

5 *The Bull*: or the powerful one. *His cows*: I follow Sâyana, Roth, Ludwig, and Grassmann in giving this meaning to *dakṣiṇāḥ*, as the meaning 'guerdons,' 'donations,' does not seem to suit the passage.

6 As rivers increase the size of the ocean, so libations of Soma-juice augment the greatness of Indra until he is too vast for his home the heaven to contain him.

7 *The sea*: perhaps the sacrificial reservoir. *The rivers*: waters for libations.

They drain: that is, the officiating priests.

9 *Bring thou hither*: bring the wealth for which we pray.

- 10 O Indra, Maghavan, impetuous mover, grant us abundant wealth that brings all blessings.
Give us a hundred autumns for our life-time : give us, O fair-cheeked Indra, store of heroes.
- 11 Call we on Indra, Maghavan, auspicious, best hero in the fight where spoil is gathered,
The strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN XXXVII.

Indra.

- O INDRA, for the strength that slays Vṛitra and conquers in the fight,
We turn thee hitherward to us.
- 2 O Indra, lord of hundred powers, may those who praise thee hitherward
Direct thy spirit and thine eye.
- 3 O Indra, lord of hundred powers, with all our songs we invoke
Thy names for triumph over foes.
- 4 We strive for glory through the powers immense of him whom many praise,
Of Indra who supports mankind.
- 5 For Vṛitra's slaughter I address Indra whom many invoke,
To win us booty in the wars.
- 6 In battles be victorious. We seek thee, lord of hundred powers,
Indra, that Vṛitra may be slain.
- 7 In splendid combats of the hosts, in glories where the fight is won,
Indra, be victor over foes.

10 *A hundred autumns* : See I. 89. 9.

The metre of the hymn is Gâyatri, except in the last verse, where it is Anushtub.

2 *Those who praise thee* : the institutors of the sacrifice.

- 8 Drink thou the Soma for our help, bright, vigilant,
exceeding strong,
O Indra, lord of hundred powers.
- 9 O Satakratu, powers which thou mid the five races
hast displayed—
These, Indra, do I claim of thee.
- 10 Indra, great glory hast thou gained. Win splendid
fame which none may mar :
We make thy might perpetual.
- 11 Come to us either from anear, or, Śakra, come from
far away.
Indra, wherever be thy home, come to us thence, O
thunder-armed.

HYMN XXXVIII

Indra.

- HASTING like some strong courser good at drawing, a
thought have I imagined like a workman.
Pondering what is dearest and most noble, I long to
see the sages full of wisdom.
- 2 Ask of the sages' mighty generations : firm-minded
and devout they framed the heaven.
These are thy heart-sought strengthening directions,
and they have come to be the sky's upholders.

8 *Vigilant* : according to Sâyana, Soma prevents sleep.

9 *Satakratu* : lord of a hundred, or countless, powers.

The five races : Indra is the special protector of the five Āryan tribes.

This hymn, which is in the Trishtub metre, is ascribed to the Rishi Prajāpati, of the family of Viṣvāmitra, or Prajāpati, son of Vāk, or both together, or Viṣvāmitra himself. The deity is said to be Indra, although he is mentioned only in the concluding verse. The hymn is intentionally obscure, and in parts unintelligible.

1 *Like a workman* : as a carpenter prepares his wood.

I long to see the sages : that I may learn from them what I wish to know.

- 3 Assuming in this world mysterious natures, they
decked the heaven and earth for high dominion,
Measured with measures, fixed their broad expanses,
set the great worlds apart held firm for safety.
- 4 Even as he mounted up they all adorned him : self-
luminous he travels clothed in splendour.
That is the Bull's, the Asura's mighty figure : he,
omniform, hath reached the eternal waters.
- 5 First the more ancient Bull engendered offspring :
these are his many draughts that lend him vigour.
From days of old ye kings, two sons of Heaven, by
hymns of sacrifice have won dominion.
- 6 Three seats ye sovrans, in the holy synod, many, yea,
all, ye honour with your presence.
There saw I, going thither in the spirit, Gandharvas
in their course with wind-blown tresses.
- 7 That same companionship of her, the milch-cow here
with the strong Bull's divers forms they stablished.
Enduing still some new celestial figure, the skilful
workers shaped a form around him.
- 8 Let no one here debar me from enjoying the golden
light which Savitar diffuses.
He covers both all-fostering worlds with praises even
as a woman cherishes her children.

3 *For high dominion* : that Indra might rule over them.

4 *Even as he mounted up* : that is, Indra as the Sun.

The eternal waters : or, according to Prof. Roth, 'the forces of eternity.'

5 *The more ancient Bull* : Indra as the Sun.

Two sons of Heaven : or of Dyaus ; Varuṇa and perhaps Mitra.

6 *The three seats*, are heaven, the firmament or mid-air, and the earth.
The poet appears to mean, by the words that follow, that no place of
sacrifice is duly consecrated unless these gods are present.

The *Gandharvas*, according to the scholiast, are the guardians of
the Soma. See I. 22. 14. and 163. 2.

7 *The milch-cow*, is Dawn, and *the strong Bull* is apparently Indra
as the Sun. "This stanza," as Professor Wilson remarks, "is singularly
obscure, and is very imperfectly explained by the commentators."

8 This stanza also is hardly intelligible.

- 9 Fulfil, ye twain, his work, the great, the ancient : as
 heavenly blessing keep your guard around us.
 All the wise gods behold his varied actions who
 stands erect, whose voice is like a herdsman's.
- 10 Call we on Indra, Maghavan, auspicious, best hero
 in the fight where spoil is gathered,
 The strong, who listens, who gives aid in battles,
 who slays the Vṛitras, wins and gathers riches.

HYMN XXXIX.

Indra.

- To Indra from the heart the hymn proceedeth, to
 him the lord, recited, built with praises ;
 The wakening song sung forth in holy synod : that
 which is born for thee, O Indra, notice.
- 2 Born from the heaven e'en in the days aforetime,
 wakening, sung aloud in holy synod,
 Auspicious, clad in white and shining raiment, this is
 the ancient hymn of our forefathers.
- 3 The mother of the twins hath borne twin children :
 my tongue's tip raised itself and rested silent.
 Killing the darkness at the light's foundation, the
 couple newly born attain their beauty.
- 4 Not one is found among them, none of mortals, to
 blame our sires who fought to win the cattle.
 Their strengthener was Indra the majestic : he clear-
 ed the stalls of kine, the wonder-worker.

Ye twain : apparently Mitra and Varuṇa.

The great, the ancient : Dyaus.

Whose voice is like a herdsman's : Professor Wilson renders this, 'blandly-speaking.' The meaning appears to be, using his voice for the protection of man, like a herdsman who calls out to his cattle.

This hymn and the following thirteen are ascribed to the Ṛishi Viṣvāmitra. The metre is Trishtubh.

2 *Clad in white and shining raiment* : clothed with energy and splendour.

3 *The mother of the twins* : according to Sāyaṇa, Ushas or Dawn. *Twin children* : the Aśvins. *My tongue's tip raised itself* : I prepared to praise the Aśvins, but was unequal to the task.

- 5 Where as a friend with friendly men, Navagvas,
with heroes, on his knees he sought the cattle,
There, verily with ten Dasagvas Indra found the Sun
lying hidden in the darkness.
- 6 Indra found meath collected in the milch-cow, by foot
and hoof, in the cow's place of pasture.
That which lay secret, hidden in the waters, he held
in his right hand, the rich rewarder.
- 7 He took the light, discerning it from darkness : may
we be far removed from all misfortune.
These songs, O Soma-drinker, cheered by Soma,
Indra, accept from thy most zealous poet.
- 8 Let there be light through both the worlds for wor-
ship : may we be far from overwhelming evil.
Great woe comes even from the hostile mortal, piled
up ; but good at rescue are the Vasus.
- 9 Call we on Maghavan, auspicious Indra, best hero in
the fight where spoil is gathered,
The strong, who listens, who gives aid in battles,
who slays the Vṛitras, wins and gathers riches.

HYMN XL.

Indra.

THEE, Indra, we invoke, the Bull, what time the
Soma is expressed.

So drink thou of the savoury juice.

- 2 Indra, whom many laud, accept the strength-confer-
ring Soma-juice :

Quaff, pour down drink that satisfies.

5 *Navagvas* : a mythological family often associated with the Angirasaas, and described as sharing in Indra's battles. See I. 33. 6., and 62. 4.

Dasagvas : members of, or priestly allies connected with, the family of Angiras. See I. 62. 4.

6 *Indra found meath* : sweet milk. *By foot and hoof* : tracking the cows by their foot-marks. *That which lay secret* : the rain which was imprisoned in the clouds.

The metre of the hymn is Gâyatri.

- 3 Indra, with all the gods promote our wealth-bestowing sacrifice,
Thou highly-lauded lord of men.
- 4 Lord of the brave, to thee proceed these drops of
Soma-juice expressed,
The bright drops to thy dwelling-place.
- 5 Within thy belly, Indra, take juice, Soma the most
excellent :
Thine are the drops celestial.
- 6 Drink our libation, lord of hymns : with streams of
meath thou art bedewed :
Our glory, Indra, is thy gift.
- 7 On Indra wait the glories of the plant, which never
fade away :
He drinks the Soma and is strong.
- 8 From far away, from near at hand, O Vṛitra-slayer,
come to us :
Accept the songs we sing to thee.
- 9 When from the space between the near and far thou
art invoked by us,
Thence, Indra, come thou hitherward.

HYMN XLI.

Indra.

- INVOKED to drink the Soma-juice, come with thy bay
steeds, thunder-armed !
Come, Indra, hitherward to me.
- 2 Our priest is seated, true to time ; the grass is regularly
strewn ;
The pressing-stones were set at morn.
- 3 These prayers, O thou who hearest prayer, are offered :
seat thee on the grass.
Hero, enjoy the offered cake.

9 *The space between the near and far* : the firmament or mid-air,
between the earth and the distant sky.

The metre is Gâyatri.

- 4 O Vṛitra-slayer, be thou pleased with these libations,
with these hymns,
Song-loving Indra, with our lauds.
- 5 Our hymns caress the lord of strength, vast, drinker
of the Soma's juice,
Indra, as mother-cows their calf.
- 6 Delight thee with the juice we pour for thine own
great munificence :
Yield not thy singer to reproach.
- 7 We, Indra, dearly loving thee, bearing oblation, sing
thee hymns :
Thou, Vasu, dearly lovest us.
- 8 O thou to whom thy bays are dear, loose not thy
horses far from us :
Here glad thee, Indra, lord divine.
- 9 May long-maned coursers, dropping oil, bring thee
on swift car hitherward,
Indra, to seat thee on the grass.

HYMN XLII.

Indra.

- COME to the juice that we have pressed, to Soma,
Indra, blent with milk :
Come, favouring us, thy bay-drawn car.
- 2 Come, Indra, to this gladdening drink, placed on the
grass, pressed out with stones :
Wilt thou not drink thy fill thereof?
 - 3 To Indra have my songs of praise gone forth, thus
rapidly sent hence,
To turn him to the Soma-draught.
 - 4 Hither with songs of praise we call Indra to drink
the Soma-juice :
Will he not come to us by lauds?
 - 5 Indra, these Somas are expressed. Take them within
thy belly, lord
Of hundred powers, thou prince of wealth.

- 6 We know thee winner of the spoil, and resolute in battles, sage!
Therefore thy blessing we implore.
- 7 Borne hither by thy stallions, drink, Indra, this juice which we have pressed,
Mingled with barley and with milk.
- 8 Indra, for thee, in thine own place, I urge the Soma for thy draught:
Deep in thy heart let it remain.
- 9 We call on thee, the ancient one, Indra, to drink the Soma-juice,
We Kusikas who seek thine aid.

HYMN XLIII.

Indra.

- MOUNTED upon thy chariot-seat approach us: thine is the Soma-draught from days aforetime.
Loose for the sacred grass thy dear companions.
These men who bring oblation call thee hither.
- 2 Come our true friend, passing by many people; come with thy two bay steeds to our devotions;
For these our hymns are calling thee, O Indra, hymns formed for praise, soliciting thy friendship.
- 3 Pleased, with thy bay steeds, Indra, god, come quickly to this our sacrifice that heightens worship;
For with my thoughts, presenting oil to feed thee, I call thee to the feast of sweet libations.
- 4 Yea, let thy two bay stallions bear thee hither, well limbed and good to draw, thy dear companions.
Pleased with the corn-blent offering which we bring thee, may Indra, friend, hear his friend's adoration.

9 *We Kusikas*: members of the family of Kuṣika who was the father or the grandfather of Viṣvāmītra, the Ṛishi of the hymn.

The metre is Trishṭup.

1 *Thy dear companions*: thy horses.

- 5 Dost thou not make me guardian of the people,
make me, impetuous Maghavan, their ruler?
Make me a Rishi having drunk of Soma? Dost
thou not give me wealth that lasts for ever?
- 6 Yoked to thy chariot, let thy tall bays, Indra, com-
panions of thy banquet, bear thee hither,
Who from of old press to heaven's farthest limits,
the Bull's impetuous and well-groomed horses.
- 7 Drink of the strong pressed out by strong ones,
Indra, that which the falcon brought thee when
thou longedst;
In whose wild joy thou urgest on the people, in
whose wild joy thou didst unbar the cow-stalls.
- 8 Call we on Indra, Maghavan, auspicious, best hero
in the fight where spoil is gathered;
The strong, who listens, who gives aid in battles,
who slays the Vṛitras, wins and gathers riches.

HYMN XLIV.

Indra.

- MAY this delightful Soma be expressed for thee by
tawny stones.
Joying thereat, O Indra, with thy bay steeds come :
ascend thy golden-coloured car.
- 2 In love thou madest Ushas glow, in love thou madest
Sūrya shine.
Thou, Indra, knowing, thinking, lord of tawny steeds,
above all glories waxest great.

7 *The strong* : the Soma juice. *The strong ones* : the press-stones.

That which the falcon brought thee ; the Soma is said to have been
brought from heaven by a falcon. See I. 80. 2. and 93. 6.

The metre of the hymn is Brihatī, each stanza consisting of two
pādas of eight syllables each in the first line, and of two pādas of
twelve and eight syllables respectively in the second.

Throughout the hymn the poet rings the changes on words said
to be derivatives of the root *hri* to take, as *haryata*, delightful, *haryan*,
loving, *hari*, bay or tawny, *harit*, green, yellow, or gold-
coloured.

- 3 The heaven with streams of golden hue, earth with
her tints of green and gold—
The golden pair yield Indra plenteous nourishment :
between them moves the golden one.
- 4 When born to life the golden Bull illumines all the
realm of light.
He takes his golden weapon, lord of tawny steeds,
the golden thunder in his arms.
- 5 The bright, the well-loved thunderbolt, girt with the
bright, Indra disclosed,
Disclosed the Soma-juice pressed out by tawny
stones, with tawny steeds drave forth the kine.

HYMN XLV.

Indra.

- COME hither, Indra, with bay steeds, joyous, with
tails like peacocks' plumes.
Let no men check thy course as fowlers stay the
bird : pass o'er them as o'er desert lands.
- 2 He who slew Vritra, burst the cloud, brake the
strong-holds and drave the floods,
Indra who mounts his chariot at his bay steeds' cry,
shatters e'en things that stand most firm.
- 3 Like pools of water deep and full, like kine thou
cherishest thy might ;
Like the milch-cows that go well-guarded to the
mead, like water-brooks that reach the lake.

3 *The golden one* : the Sun.

4 *The golden Bull* : Indra as the Sun.

5 *Girt with the bright* : surrounded by flashes of light. *Disclosed the Soma-juice* : uncovered the hidden Soma. *With tawny steeds* : or by means of the tawny pressing-stones, i. e. inspirited by draughts of the expressed Soma-juice.

The metre is Bṛīhati, as in the preceding hymn.

3 *Like pools of water* : the meaning appears to be, as Prof. Ludwig suggests : thy mental power is as inexhaustible as the water in deep springs, as safe from harm as carefully guarded cows that go with-

- 4 Bring thou us wealth with power to strike, our share
 'gainst him who calls it his.
 Shake, Indra, as with hooks, the tree for ripened
 fruit, for wealth to satisfy our wish.
- 5 Indra, self-ruling lord art thou, good leader, of most
 glorious fame.
 So, waxen in thy strength, O thou whom many
 praise, be thou most swift to hear our call.

HYMN XLVI.

Indra.

- Or thee, the bull, the warrior, sovran ruler, joyous
 and fierce, ancient and ever youthful,
 The undecaying one who wields the thunder, renown-
 ed and great, great are the exploits, Indra.
- 2 Great art thou, mighty lord, through manly vigour,
 O fierce one, gathering spoil, subduing others,
 Thyself alone the universe's sovran : so send forth
 men to combat and to rest them.
- 3 He hath surpassed all measure in his brightness, yea,
 and the gods, for none may be his equal.
 Impetuous Indra in his might exceedeth wide vast
 mid-air and heaven and earth together.

out straying to their pasture, and ever full like streams that pour
 water into a lake. Professor Wilson, following Sâyaṇa, paraphrases
 thus : "Thou cherishest the celebrator of the pious rite, as (thou
 fillest) the deep seas (with water); or as a careful herdsman (cherishes)
 the cows : (thou imbibest the Soma) as cows (obtain) fodder, and the
 juices flow into thee) as rivulets flow into a lake." *Kratu*, which
 I have rendered by 'might,' means power, either mental or bodily,
 and sometimes also, especially in later works, a sacrificial ceremony.
 Sâyaṇa has filled up supposed ellipses in the most arbitrary way.

The metre is Trishṭup.

1 *The bull* : or the strong and vigorous hero.

3 *Impetuous* : or, according to Sâyaṇa, whom Professors Wilson
 and Ludwig follow, 'drinker of the spiritless Soma-juice,' 'er des
 auch die somatrester.'

- 4 To Indra, even as rivers to the ocean, flow forth
from days of old the Soma-juices ;
To him wide deep and mighty from his birth-time,
the well of holy thoughts, all-comprehending.
- 5 The Soma, Indra, which the earth and heaven bear
for thee as a mother bears her infant,
This they send forth to thee, this, vigorous hero !
Adhvaryus purify for thee to drink of.

HYMN XLVII.

Indra.

- DRINK, Indra, Marut-girt, as Bull, the Soma, for
joy, for rapture even as thou listest.
Pour down the flood of meath within thy belly : thou
from of old art king of Soma-juices.
- 2 Indra, accordant, with the banded Maruts, drink,
Soma, hero, as wise Vṛitra-slayer.
Slay thou our foemen, drive away assailants and
make us safe on every side from danger.
- 3 And, drinker at due seasons, drink in season, Indra,
with friendly gods, our pressed-out Soma.
The Maruts following, whom thou madest sharers,
gave thee the victory, and thou slewest Vṛitra.
- 4 Drink Soma, Indra, banded with the Maruts who,
Maghavan, strengthened thee at Ahi's slaughter,
'Gainst Sambara, Lord of Bays ! in winning cattle,
and now rejoice in thee, the holy singers.
- 5 The Bull whose strength hath waxed, whom Maruts
follow, free-giving Indra, the celestial ruler,
Mighty, all-conquering, the victory-giver, him let
us call to grant us new protection.

The metre is Trishṭup.

4 *In winning cattle* : in recovering the stolen kine, the vanished
rays of light, or, generally, in battle with the demons of drought.

HYMN XLVIII.

Indra.

Soon as the young Bull sprang into existence he
longed to taste the pressed-out Soma's liquor.

Drink thou thy fill, according to thy longing, first,
of the noble mixture blent with Soma.

- 2 That day when thou wast born thou, fain to taste it,
drankst the plant's milk which the mountains
nourish.

That milk thy mother first, the dame who bare thee,
poured for thee in thy mighty father's dwelling.

- 3 Desiring food he came unto his mother, and on her
breast beheld the pungent Soma.

Wise, he moved on, keeping aloof the others, and
wrought great exploits in his varied aspects.

- 4 Fierce, quickly conquering, of surpassing vigour, he
framed his body even as he listed.

E'en from his birth-time Indra conquered Twashtar,
bore off the Soma and in beakers drank it.

- 5 Call we on Maghavan, auspicious Indra, best hero in
the fight where spoil is gathered ;

The strong, who listens, who gives aid in battles, who
slays the Vritras, wins and gathers riches.

The metre is Trishṭup.

1 *The young Bull* : Indra.

2 *Which the mountains nourish* : the Soma plant is said to have grown on the hills. *Thy mother* : Aditi. *Thy mighty father* : according to the later mythology Kasyapa was the husband of Aditi and father of Indra and the other deities, and Sāyana says that in this passage Kasyapa is intended. But it seems almost certain that Twashtar, whom Indra conquered at his birth, is here referred to as his mighty father. See M. Bergaigne, *La Religion Védique*, III. 58 ff.

HYMN XLIX.

Indra.

GREAT Indra will I laud, in whom all people who
drink the Soma have attained their longing ;

Whom, passing wise, gods, Heaven and Earth,
engendered, formed by a master's hand, to slay
the Vṛitras.

- 2 Whom, most heroic, borne by tawny coursers, verily
none subdueth in the battle.

Who, reaching far, most vigorous, hath shortened
the Dasyu's life with warriors bold of spirit.

- 3 Victor in fight, swift mover like a war-horse, pervad-
ing both worlds, rainer down of blessings,
To be invoked in war like Bhaga, father, as 'twere,
of hymns, fair, prompt to hear, strength-giver.

- 4 Supporting heaven, the high back of the region, his
car is Vāyu with his team of Vasus.

Illumining the nights, the Sun's creator, like
Dhishanā he deals forth strength and riches.

- 5 Call we on Maghavan, auspicious Indra, best hero in
the fight where spoil is gathered ;

The strong, who listens, who gives aid in battles,
who slays the Vṛitras, wins and gathers treasure.

The metre is Trishṭup.

1 *Formed by a master's hand* : or fashioned by Vibhvan one of the R̥ibhus. According to Sāyana, appointed by Brahmā for the government of the world. *The Vṛitras* : Vṛitra and similar fiends, or, generally, the enemies of the gods and Āryans.

2 *With warriors bold of spirit* : his allies the Maruts.

4 *His car is Vāyu* : the construction of the first hemistich is difficult and the sense is doubtful. The meaning may be, as Vāyu the god of wind moves like a chariot on high drawn by the coursers of the air, so Indra moves accompanied by the Vasus or Maruts.

Like Dhishanā : the Soma-bowl and its effects ; or perhaps Dhishanā, as Prof. Ludwig observes, may in this passage mean Earth.

HYMN L.

Indra.

- LET Indra drink, All-hail! for his is Soma,—the
mighty Bull come, girt by Maruts, hither.
Far-reaching, let him fill him with these viands, and
let our offering sate his body's longing.
- 2 I yoke thy pair of trusty steeds for swiftmess, whose
faithful service from of old thou lovest.
Here, fair of cheek! let thy bay coursers place thee :
drink of this lovely well-effused libation.
- 3 With milk they made Indra their good preserver,
lauding for help and rule the bounteous rainer.
Impetuous god, when thou hast drunk the Soma,
enraptured send us cattle in abundance.
- 4 With kine and horses satisfy this longing ; with very
splendid bounty still extend it.
Seeking the light, with hymns to thee, O Indra, the
Kuşikas have brought their gift, the singers.
- 5 Call we on Maghavan, auspicious Indra, best hero
in the fight where spoil is gathered ;
The strong, who listens, who gives aid in battles, who
slays the Vritras, wins and gathers riches.

HYMN LI.

Indra.

HIGH have hymns sounded forth the praise of Magha-
van, supporter of mankind, of Indra meet for lauds ;
Him who hath waxen great, invoked with beauteous
songs, immortal one, whose praise each day is sung
aloud.

The metre of Hymn L. is Trisṭup.

1 *All-hail!* : I take *Svâhâ* here as an exclamation addressed to Indra. Sâyaṇa explains the word by *Svâhâkṛitamimam somam*, (let Indra drink) this Soma offered with Svâhâ.

3 *With milk* : with libations of Soma-juice mingled with milk.

4 This stanza is found also in Hymn XXX. 20. of this Book.

The metre of Hymn LI. changes from Jagatî in stanzas 1, 2, and 3, to Trisṭup in 4, 5, 6, 7, 8, 9, and to Gâyatri in 10, 11, 12.

- 2 To Indra from all sides go forth my songs of praise,
the lord of hundred powers, strong, hero, like
the sea,
Swift, winner of the booty, breaker-down of forts,
faithful and ever glorious, finder of the light.
- 3 Where battle's spoil is piled the singer winneth praise,
for Indra loveth well incomparable lauds.
He in Vivasvân's dwelling taketh his delight : praise
thou the ever-conquering slayer of the foe.
- 4 Thee, valorous, most heroic of the heroes, shall the
priests glorify with songs and praises.
Full of all wondrous power he goes to conquest : wor-
ship is his, sole lord from days aforetime.
- 5 Abundant are the gifts he gives to mortals : for him
the earth bears a rich store of treasures.
The heavens, the growing plants, the living waters,
the forest trees preserve their wealth for Indra.
- 6 To thee, O Indra, Lord of Bays, for ever are offered
prayers and songs : accept them gladly.
As kinsman think thou of some fresh assistance ;
good friend, give strength and life to those who
praise thee.
- 7 Here, Indra, drink thou Soma with the Maruts, as
thou didst drink the juice beside Sâryâta.
Under thy guidance, in thy keeping, hero, the singers
serve, skilled in fair sacrifices.
- 8 So eagerly desirous drink the Soma, our juice, O
Indra, with thy friends the Maruts,
Since at thy birth all deities adorned thee for the
great fight, O thou invoked of many.

3 *In Vivasvân's dwelling* : by the fire-altar in the sacrificial cham-
ber, Vivasvân, the radiant one, meaning Agni.

7 *Śâryâta* : said by Sâyaṇa to have been a Râjâ son of Saryâta who
was perhaps the same as Śaryâti, a son of Manu Vaivasvata. See
Vol. I. 93, 193.

8. *For the great fight* : the battle with Vṛitra and the demons of
drought.

- 9 He was your comrade in your zeal, O Maruts : they,
rich in noble gifts, rejoiced in Indra.
With them together let the Vṛitra-slayer drink in
his home the worshipper's libation.
- 10 So, lord of affluent gifts, this juice hath been ex-
pressed for thee with strength :
Drink of it, thou who lovest song.
- 11 Incline thy body to this juice which suits thy godlike
nature well :
May it cheer thee who lovest it.
- 12 Brave Indra, let it work through both thy flanks,
and through thy head by prayer,
And through thine arms, to prosper us.

HYMN LII.

Indra.

- INDRA, accept at break of day our Soma mixt with
roasted corn,
With groats, with cake, with eulogies.
- 2 Accept, O Indra, and enjoy the well-dressed sacri-
ficial cake :
Oblations are poured forth to thee.
- 3 Consume our sacrificial cake, accept the songs of
praise we sing,
As he who woos accepts his bride.
- 4 Famed from of old, accept the cake at our libation
poured at dawn,
For great, O Indra, is thy power.
- 5 Let roasted corn of our mid-day libation, and sacri-
ficial cake here please thee, Indra,
What time the lauding singer, keen of purpose and
eager as a bull, with hymns implores thee.

The metre of the first four stanzas is Gâyatri, of the sixth Jagati, of the fifth, seventh, and eighth Trishtub.

1 *With groats, with cake : karambhinam apāpavantam ; karambha* is coarsely ground corn, or meal mixed with curds, a kind of gruel : *apāpa* is a cake made of flour.

- 6 At the third sacrifice, O thou whom many praise,
give glory to the roasted corn and holy cake.
With offered viands and with songs may we assist
thee, sage, whom Vāja and the Ribhus wait upon.
- 7 The groats have we prepared for thee with Pūshan,
corn for thee, lord of bay steeds, with thy horses.
Eat thou the meal-cake, banded with the Maruts,
wise hero, Vṛitra-slayer, drink the Soma.
- 8 Bring forth the roasted corn to meet him quickly,
cake for the bravest hero 'mid the heroes.
Indra, may hymns accordant with thee daily strengthen
thee, bold one, for the draught of Soma.

HYMN LIIL.

Indra, Parvata, etc.

- ON a high car, O Parvata and Indra, bring pleasant
viands, with brave heroes, hither.
Enjoy the gifts, gods, at our sacrifices : wax strong
by hymns, rejoice in our oblation.
- 2 Stay still, O Maghavan, advance no farther : a
draught of well-pressed Soma will I give thee.
With sweetest song I grasp, O mighty Indra, thy
garment's hem as a child grasps his father's.

Give glory : honour by accepting. *Vāja and the Ribhus* : the three Ribhus.

7 *With Pūshan* : because *karambha*, groats or gruel, is the usual offering to that god. *Corn* : for Indra's horses.

In addition to Indra and his frequent associate Parvata, the genius of the mountains, the goddess Vāk or Voice (stanzas 15, 16), and the several parts of the chariot or wain (17—20) are regarded as the deities or objects reverently mentioned or addressed.

The metre varies, being Jagatī in stanzas 10, 16, Gāyatrī in 13, Anuṣṭup in 12, 20, 22, Bṛihatī in 18, and Trisṭup in the rest.

1 *With brave heroes* : accompanied, or followed by heroic sons.

- 3 Adhvaryu, sing we both ; sing thou in answer : make
we a laud acceptable to Indra.
Upon this sacrificer's grass be seated : to Indra shall
our eulogy be uttered.
- 4 A wife, O Maghavan, is home and dwelling : so let
thy bay steeds yoked convey thee hither.
Whenever we press out for thee the Soma, let Agni
as our herald speed to call thee.
- 5 Depart, O Maghavan ; again come hither : both there
and here thy goal is, Indra, brother,
Where thy tall chariot hath a place to rest in, and
where thou loosest thy loud-neighing courser.
- 6 Thou hast drunk Soma, Indra, turn thee homeward ;
thy joy is in thy home, thy gracious consort ;
Where thy tall chariot hath a place to rest in, and
thy strong courser is set free with guerdon.
- 7 Bounteous are these, Angirases, Virûpas : the As-
ura's heroes and the sons of Heaven.
They, giving store of wealth to Viṣvâmitra, prolong
his life through countless Soma-pressings.

3 *Adhvaryu, sing we both* : the Hotar calls on the Adhvaryu to join
him in the performance of the ceremony.

4 *A wife.....is home and dwelling* : or, perhaps, 'Wife, Maghavan,
is home, so is this chamber;' that is, Indra is to regard the sacrificial
chamber as his home for the present, until he returns to his consort
and his ether home in heaven.

6 *Thy gracious consort*: Indrâṇī. *With guerdon*: with corn and water.

7 Professor Wilson, following Sâyana, paraphrases : "These sacri-
ficers are (*Bhojas*), of whom the diversified *Angirases* (are the priests):
and the heroic sons of the expeller (of the foes of the gods) from
heaven, bestowing riches upon Viṣvâmitra at the sacrifice of a
thousand (victims), prolong his life." The *Bhojas* (bounteous ones)
are said to be the Kshatriya descendants of Sudâs, and the diversified
Angirases Medhâtithi and the rest of the race of Angiras. 'The
Asura,' explained by Sâyana as the expeller of the foes of the gods
from heaven, is said to be Rudra, and his sons are the Maruts. The
Virûpas are connected with Angiras in X. 62. 5., and a Virûpa is
mentioned in I. 45. 3. and VIII. 64. 6.

- 8 Maghavan weareth every shape at pleasure, effecting magic changes in his body,
Holy one, drinker out of season, coming thrice, in a moment, through fit prayers, from heaven.
- 9 The mighty sage, god-born and god-incited, who looks on men, restrained the billowy river.
When Viśvāmitra was Sudās's escort, then Indra through the Kuṣikas grew friendly.
- 10 Like swans, prepare a song of praise with pressing-stones, glad in your hymns with juice poured forth in sacrifice.
Ye singers, with the gods, sages who look on men, ye Kuṣikas, drink up the Soma's savoury meath.
- 11 Come forward, Kuṣikas, and be attentive; let loose Sudās's horse to win him riches.
East, west, and north, let the king slay the foeman, then at earth's choicest place perform his worship.
- 12 Praises to Indra have I sung, sustainer of this earth and heaven.
This prayer of Viśvāmitra keeps secure the race of Bharatas.
- 13 The Viśvāmitras have sung forth this prayer to Indra thunder-armed :
So let him make us prosperous.

8 *Drinker out of season* : drinking the celestial Soma whenever he wishes, irrespectively of the appointed times for libations on earth.
Thrice : to the three daily libations.

9 *The mighty sage* : Viśvāmitra. See III. 33.

11 In this and the two following stanzas the priests implore the aid of Indra for king Sudās who is going forth to battle.

Earth's choicest place : the altar.

12 *The race of Bharatas* : the descendants of Viśvāmitra, Bharata being the son of the celebrated Śakuntalā who was Viśvāmitra's daughter by the Apsaras Menā.

- 14 Among the Kikāṭas what do thy cattle? They pour
no milky draught, they heat no caldron.
Bring thou to us the wealth of Pramaganda; give
up to us, O Maghavan, the low-born.
- 15 Sasarpārī, the gift of Jamadagnis, hath lowed with
mighty voice dispelling famine.
The daughter of the Sun hath spread our glory
among the gods, imperishable, deathless.

14 *The Kikāṭas*: the non-Āryan inhabitants of a country usually identified with south Bihār. The meaning is that the cows bestowed by Indra are unprofitable when in the possession of men who do not worship the Āryan gods. *Pramaganda*: according to Sāyana the word means 'the son of the usurer.'

15 *Sasarpārī, the gift of Jamadagnis*: according to Sāyana, Sasarpārī (swiftly moving, or gliding everywhere), is a name or an epithet of Vāk, Voice or Speech, the daughter of Sūrya or the Sun. The following is Dr. Muir's translation of Sāyana's quotation from Shadgurusishya's Commentary on the Anukramanikā, as given with an addition in Weber's *Indische Studien*: "Regarding the two verses beginning "Sasarpārī" those acquainted with antiquity tell a story. At a sacrifice of king Saudāsa the power and speech of Viṣvāmitra were completely vanquished by Śakti, son of Vasishṭha; and the son of Gādhi (Viṣvāmitra) being so overcome, became dejected. The Jamadagnis drew from the abode of the sun a voice called "Sasarpārī," the daughter of Brahmā, or of the sun, and gave her to him. Then that Voice somewhat dispelled the disquiet of the Jamadagnis [or, according to the reading of the line given by Sāyana, "that Voice, being intelligence, dispelled the unintelligence of the Kuṣikas"]. Viṣvāmitra then incited the Kuṣikas with the words *upapreta* 'approach' (see verse 11). And being gladdened by receiving the Voice, he paid homage to the Jamadagnis praising them with the two verses beginning 'Sasarpārī.'" *O. S. Texts*, I. 343. Prof. Ludwig is inclined to agree with Prof. Roth who thinks that Sasarpārī may mean a war-trumpet, which inspirits the combatants and dispels their fear of the enemy. Prof. Grassmann argues that *mimāya*, hath lowed, is applicable only to a cow or bull, and thinks that Sasarpārī means the mystic cow Sabardughā, the cow who lets her milk flow

16 Sasarpari brought glory speedily to these, over the generations of the fivefold race ;

Daughter of Paksha she bestows new vital power,
she whom the ancient Jamadagnis gave to me.

17 Strong be the pair of oxen, firm the axles, let not the pole slip nor the yoke be broken.

May Indra keep the yoke-pins from decaying : attend us, thou whose fellies are uninjured.

18 O Indra, give our bodies strength, strength to the bulls who draw the wains,

Strength to our seed and progeny that they may live,
for thou art he who giveth strength.

19 Enclose thee in the heart of Khayar timber, in the car wrought of Śinṣapā put firmness.

Show thyself strong, O axle, fixed and strengthened :
throw us not from the car whereon we travel.

abundantly. I am inclined to prefer the explanation of the Indian commentator, although it cannot be regarded as entirely satisfactory.

The *Jamadagnis*, according to Śāyana, are Rishis who maintain a blazing fire.

16 *The fivefold race* : the five tribes of Āryan men; according to Śāyana, the four castes, and barbarians or non-Āryans.

Daughter of Paksha : that is, of the Sun who causes the light and dark periods of the moon; or *Pakshya* may perhaps mean, she who changes according to the light and dark fortnights, as Prof. Roth suggests.

17 In this and the three following stanzas Viśvāmitra being about to depart from king Sudâs's sacrificial hall blesses, or invokes good luck for the several parts of the chariot or wain on which he is going to travel.

Attend us, thou whose fellies are uninjured : the chariot is here addressed.

19 *Khayar timber* : the hard wood of the Khadira, or Acacia Catechu, of which the pin of the axle was made. *Śinṣapā* : Dalbergia Siau, also a common timber-tree.

- 20 Let not this sovran of the wood leave us forlorn or injure us.
Safe may we be until we reach our homes and rest us and unyoke.
- 21 With various aids this day come to us, Indra, with best aids speed us, Maghavan, thou hero.
Let him who hateth us fall headlong downward: him whom we hate let vital breath abandon.
- 22 He heats him even as an axe, he rends him like a Semal flower.
O Indra, like a caldron cracked and seething, so he pours out foam.

20 *This sovran of the wood*: the timber of which the body of the car is made.

21 Prof. Roth is of opinion that this hymn consists of fragments composed by Viṣvāmitra or his descendants at different dates, and that the verses (9—13), in which that Rishi represents himself and the Kuṣikas as being the priests of Sudās are earlier than the concluding verses (21—24), which consist of imprecations directed against Vasishṭha. These last verses, he remarks, contain an expression of wounded pride, and threaten vengeance against an enemy who had come into possession of some power or dignity which Viṣvāmitra himself had previously enjoyed. With regard to the relations between Viṣvāmitra and Vasishṭha as priests of Sudās, see Muir's *Original Sanskrit Texts*, I. pp. 371 ff.

22 The meaning of this and the two following stanzas is hopelessly obscure. Professor Wilson remarks: "The construction is elliptical: the ellipse is supplied by the scholiast, as the tree is cut down by the axe so may the enemy be cut down: as one cuts off without difficulty the flower of the *Simbala*, so may he be destroyed: as the cauldron, when struck, and thence leaking, scatters foam or breath from its mouth, so may that hater, struck by the power of my prayer, vomit foam from his mouth."

Perhaps the axe may mean armed hostility and the *Simbala*, the soft and 'innocent flower' of the Simal or silk-cotton tree, stand for inoffensive weakness, so that the stanza might possibly mean: he, (the enemy or successful rival Vasishṭha) punishes both the armed

23 Men heed not the destroyer, O ye people; they bring the red beast deeming it a bullock.

A sluggish steed men run not with the courser, nor ever lead an ass before a charger.

24 These men, the sons of Bharata, O Indra, regard not severance or close connexion.

They urge their own steed as it were another's, and take him, swift as the bow's string, to battle.

man who attacks him and the weak and gentle who gives him no offence. Like an over-heated and over-boiling caldron, he fumes and foams in his fury against all.

23 *Men notice not the arrow*: or, according to Sâyaṇa, men heed not the destroyer, i. e. the power of Viṣvâmitra who will destroy his enemies is not known to, or regarded by, his opponents.

They bring the red beast: the meaning of *lodham* is uncertain. Sâyaṇa explains it as *lubdham*, desirous (that his penance might not be frustrated). Prof. Roth suggests that *lodham* means red, and denotes an animal of some kind contrasted with *paṣu*, so that the clause would have somewhat the same meaning as "they look on the wolf as if it were a hare." Durga, the commentator on the Nirukta, says: "The text in which this word (*lodha*) occurs is a verse expressing hatred of Vasishṭha. But I am a Kâpishṭhala of the family of Vasishṭha; and therefore do not interpret it. See Muir's *O. S. Texts*, I. pp. 344, 372.

Deeming it a bullock: according to Sâyaṇa, thinking the sage, Viṣvâmitra, who kept silence of his own accord to be merely stupid like some inferior animal. In the second line the rivalry of Vasishṭha with himself appears to be ridiculed.

24 *The sons of Bharata*: descendants and adherents of Viṣvâmitra. Prof. Wilson, following Sâyaṇa, paraphrases the stanza: "These sons of Bharata, Indra, understand severance (from the Vasishṭhas), not association (with them): they urge their steeds (against them) as against a constant foe; they bear a stout bow (for their destruction) in battle." The word *araṇam*, strange, foreign, another's, gives no intelligible sense. Prof. Ludwig suggests in its place *karaṇam*, an ever-ready helper. Dr. Muir suggests that the word may mean 'as if to a distance.'

HYMN LIV.

Viṣvedevas.

To him adorable, mighty, meet for synods, this
strengthening hymn, unceasing, have they offered.

May Agni hear us with his homely splendours, hear
us, eternal one, with heavenly lustre.

2 To mighty Heaven and Earth I sing forth loudly :
my wish goes out desirous and well knowing

Both, at whose laud in synods, showing favour, the
gods rejoice them with the living mortal.

3 O Heaven and Earth, may your great law be faithful :
be ye our leaders for our high advantage.

To Heaven and Earth I offer this my homage, with
food, O Agni, as I pray for riches.

4 Yea, holy Heaven and Earth, the ancient sages whose
word was ever true had power to find you ;

And brave men in the fight where heroes conquer,
O Earth, have known you well and paid you
honour.

5 What pathway leadeth to the gods? Who knoweth
this of a truth, and who will now declare it?

Seen are their lowest dwelling-places only, but they
are in remote and secret regions.

The metre of the hymn is Trishtubh.

1 *To him : Agni. Meet for synods :* to be worshipped in sacrificial assemblies. *May Agni hear us :* both as terrestrial fire used for sacrifice and domestic purposes and as celestial fire in the form of the Sun. *They :* the priestly singers.

2 *Knowing both :* recognizing the greatness of Heaven and Earth. *The living mortal :* men as worshippers.

3 *Seen are their lowest dwelling-places :* the constellations ; but the gods are also in mysterious and higher realms beyond, and who knows the path that leads thither?

- 6 The sage who looketh on mankind hath viewed them
bedewed, rejoicing in the seat of Order.
They make a home as for a bird, though parted, with
one same will finding themselves together.
- 7 Partners though parted, with far-distant limits, on
one firm place both stand for ever watchful,
And, being young for evermore, as sisters, speak to
each other names that are united.
- 8 All living things they part and keep asunder; though
bearing up the mighty gods they reel not.
One All is lord of what is fixed and moving, that
walks, that flies, this multi-form creation.
- 9 Afar the ancient from of old I ponder, our kinship
with our mighty sire and father,—
Singing the praise whereof the gods by custom
stand on the spacious far-extended pathway.

6 *The sage who looketh on mankind*: the all-seeing and omniscient Sun. *Them*: Heaven and Earth. *Bedewed*: with the water above the firmament and rain respectively. *In the seat of Order*: in the place which the eternal Order of the Universe has assigned to them. *They make a home*: though meeting together, they leave a space, like a bird's nest, between them.

7 *Speak to each other names that are united*: address each other or perhaps, are addressed, by dual appellations, such as *uruf*, the two spacious ones, *dyāvapṛithivī*, heaven-earth, etc.

8 *One All*: "We find mention in one hymn of a primordial substance or unit out of which the universe was developed. This is 'the one thing' (*ekam*) which we have met with in connection with Aja, the Unborn (Book I. 164, 6, 46.), and which is also used synonymously with the universe in accordance with the principle which is the key to much of the later mysticism that cause and effect are identical. The poet endeavours, in a strain which preludes the philosophy of the Upanishads, to picture to himself the first state of the world, and the first signs of life and growth in it." Wallia, *Cosmology of the R̥gveda*, p. 58.

9. *Singing the praise whereof*: that is, with reference to which kinship with our father Dyaus or Heaven the gods themselves bear witness to its existence.

- 10 This laud, O Heaven and Earth, to you I utter : let
the kind-hearted hear, whose tongue is Agni,
Young, sovran rulers, Varuṇa and Mitra, the wise and
very glorious Ādityas.
- 11 The fair-tongued Savitar, the golden-handed, comes
thrice from heaven as lord in our assembly.
Bear to the gods this song of praise, and send us,
then, Savitar, complete and perfect safety.
- 12 Deft worker, skilful-handed, rich, and holy, may
Twasṭar, god, give us these things to help us.
Take your delight, ye Ribhus joined with Pūshan :
ye have prepared the rite with stones adjusted.
- 13 Borne on their flashing car, the spear-armed Maruts,
the nimble youths of Heaven, the sons of Order,
The holy, and Sarasvatī, shall hear us : ye mighty,
give us wealth with noble offspring.
- 14 To Viṣṇu rich in marvels, songs and praises shall
go as singers on the road of Bhaga,—
The chieftain of the mighty stride, whose mothers,
the many young dames, never disregard him.
- 15 Indra, who rules through all his powers heroic, hath
with his majesty filled earth and heaven.
Lord of brave hosts, fort-crusher, Vṛitra-slayer,
gather thou up and bring us store of cattle.

11 *Comes thrice* : at the three daily sacrifices.

12 *These things* : for which we pray.

14 *On the road of Bhaga* : or on the path of good fortune or felicity.

The chieftain of the mighty stride : Viṣṇu as the Sun. The *mothers*, according to Sāyana are the regions of space which generate all beings. Sāyana supplies *ājñām*, command, after *yasya*, whose, and Prof. Wilson renders the passage accordingly, "whose commands the many-blending regions of space, the generators (of all beings) do not disobey."

- 16 My sires are the Nāsatyas, kind to kinsmen : the
 Aṣvins' kinship is a glorious title.
 For ye are they who give us store of riches : ye
 guard your gift uncheated by the bounteous.
- 17 This is, ye wise, your great and glorious title, that
 all ye deities abide in Indra.
 Friend, much-invoked ! with thy belovèd Ṛibhus,
 fashion ye this our hymn for our advantage.
- 18 Aryaman, Aditi deserve our worship : the laws of
 Varuṇa remain unbroken.
 The lot of childlessness remove ye from us, and let
 our course be rich in kine and offspring.
- 19 May the gods' envoy, sent to many a quarter, pro-
 claim us sinless for our perfect safety.
 May Earth and Heaven, the Sun, the Waters, hear
 us, and the wide firmament and constellations.
- 20 Hear us the mountains which distil the rain-drops,
 and, resting firm, rejoice in freshening moisture.
 May Aditi with the Âdityas hear us, and Maruts
 grant us their auspicious shelter.
- 21 Soft be our path for ever, well-provisioned : with
 pleasant meath, O gods, the herbs besprinkle.
 Safe be my bliss, O Agni, in thy friendship : may I
 attain the seat of foodful riches.

16 *My sires are the Nāsatyas* : the Aṣvins regard me with fatherly affection. *Ye* : the Aṣvins. *Uncheated by the bounteous* : never deceived by liberal men like us.

17 *Abide in Indra* : not, as Sâyana explains, in the sphere or world of Indra. The meaning is, as Professor Ludwig points out, that the glory of the gods consists in their recognition as forming a part of the true, supreme and all-embracing divine principle, in which as the Absolute God, all their individual attributes are absorbed and vanish.

Fashion ye : perhaps merely, give a favourable issue to.

19 *The gods' envoy* : Agni.

21 *With pleasant meath* : with refreshing rain.

- 22 Enjoy the offering : beam thou strength upon us ;
 combine thou for our good all kinds of glory.
 Conquer in battle, Agni, all those foemen, and light
 us every day with loving-kindness.

HYMN LV.

Viṣvedevas.

- At the first shining of the earliest Mornings, in the
 Cow's home was born the great eternal.
 Now shall the statutes of the gods be valid. Great
 is the gods' supreme and sole dominion.
- 2 Let not the gods here injure us, O Agni, nor Fathers
 of old time who know the region,
 Nor the sign set between two ancient dwellings.
 Great is the gods' supreme and sole dominion.
- 3 My wishes fly abroad to many places : I glance back
 to the ancient sacrifices.
 Let us declare the truth when fire is kindled. Great
 is the gods' supreme and sole dominion.

The metre is Trishṭup. The deities addressed or mentioned are the Ushasas, Dawns or Mornings, Agni, Day and Night, Heaven and Earth, the Regions of Space, Indra as Parjanya, or Agni and Twasṭar.

1 *In the Cow's home* : in the firmament or heaven, the place of the mystical cosmic cow. *The great eternal* : the two adjectives are in the neuter gender without a substantive. Sâyaṇa supplies *jyotiḥ*, light, in the form of the Sun. *Great is*, etc. "Great and incomparable is the divine nature of the gods."—Muir.

2 The meaning of the stanza is, as Professor Ludwig says : May we be able to calculate correctly the time of the Sun's approach, that is, the moment of his rising, when we should begin our sacred ceremonies. Let not the gods lead us astray, or allow us to err, in this matter ; let not the Fathers, or spirits of the departed, who are acquainted with the region in which the Sun first appears, and who have transmitted their knowledge to their descendants, nor the Sun himself (or, perhaps, Agni) deceive us. *Two ancient dwellings* : heaven and earth, the homes respectively of gods and men.

3 *I glance back* : so Prof. M. Müller translates the passage.

- 4 King universal, borne to sundry quarters, extended through the wood he lies on couches.
One mother rests : another feeds the infant. Great is the gods' supreme and sole dominion.
- 5 Lodged in old plants, he grows again in younger, swiftly within the newly-born and tender.
Though they are unimpregnated, he makes them fruitful. Great is the gods' supreme and sole dominion.
- 6 Now lying far away, child of two mothers, he wanders unrestrained, the single youngling.
These are the laws of Varuṇa and Mitra. Great is the gods' supreme and sole dominion.
- 7 Child of two mothers, priest, sole lord in synods, he still precedes while resting as foundation.
They who speak sweetly bring him sweet addresses. Great is the gods' supreme and sole dominion.
- 8 As to a friendly warrior when he battles, each thing that comes anear is seen to meet him.
The hymn commingles with the cow's oblation. Great is the gods' supreme and sole dominion.

4 *King universal* : Agni, the god of all Āryan men. *To sundry quarters* : to various altars, for sacrificial purposes.

One mother : the earth. *Another* : the heaven. Or, as Prof. Ludwig suggests, the lower of the two fire-sticks remains still while the upper stick, which is agitated, gives him life and strength.

5 Agni is latent in all plants, and from those that are old and decaying he passes into the young and tender ones.

6 *Far away* : or, in the west, as Sūrya or the Sun when he has set. *He wanders* : when he has risen again.

7 *Priest* : Agni, the herald who calls the gods, the *hotar* or invoker. *As foundation* : as the root and basis of every religious act.

8 Agni is here represented as a champion who draws men to meet him as a friend. *The hymn commingles* : penetrates, as it were, and accompanies the libation of milk and Soma-juice.

- 9 Deep within these the hoary envoy pierceth; mighty,
 he goeth to the realm of splendour,
 And looketh on us, clad in wondrous beauty. Great
 is the gods' supreme and sole dominion.
- 10 Vishṇu, the guardian, keeps the loftiest station, wear-
 ing delightful and immortal lustre.
 Agni knows well all these created beings. Great is
 the gods' supreme and sole dominion.
- 11 Ye, variant pair, have made yourselves twin beauties:
 one of the twain is dark, bright shines the other;
 And yet these two, the dark, the red, are sisters.
 Great is the gods' supreme and sole dominion.
- 12 Where the two cows, the mother and the daughter,
 meet and give suck yielding their lordly nectar,
 I praise them at the seat of law eternal. Great is
 the gods' supreme and sole dominion.
- 13 Loud hath she lowed, licking the other's youngling.
 On what world hath the milch-cow laid her udder?
 This Ilā streameth with the milk of Order. Great
 is the gods' supreme and sole dominion.

9 *Within these*: plants in general. *The hoary envoy*: Agni, the an-
 cient messenger between gods and men. *To the realm of splendour*:
 to heaven as the Sun.

11 *Ye, variant pair*: Day and Night.

12 *The two cows*: Earth and Heaven. according to Sāyana who
 adopts Yāska's explanation, *mātā* being Earth the former of all beings,
 and *duhitā* = *durhitā* or *dūre hitā*, she who is situated afar. Ludwig
 says the Night and Morning or Ushas must be intended. *The seat of*
law eternal: the altar, the place of sacrifice appointed by everlasting
 law or *ṛita*.

13 *Loud hath she lowed*: Heaven, as the rain pours down. *The*
other's youngling, or calf, is Agni. *On what world*: no one knows
 where the rain comes from. *This Ilā*: a name of the earth; or *Ilā*
 may mean, with the freshening draught (of rain).

- 14 Earth weareth beauties manifold : uplifted, licking her calf of eighteen months, she standeth.
Well-skilled I seek the seat of law eternal. Great is the gods' supreme and sole dominion.
- 15 Within a wondrous place the twain are treasured : the one is manifest and the other hidden.
One common pathway leads in two directions. Great is the gods' supreme and sole dominion.
- 16 Let the milch-kine that have no calves storm downward, yielding rich nectar, streaming, unexhausted, These who are ever new and fresh and youthful.
Great is the gods' supreme and sole dominion.
- 17 What time the Bull bellows in other regions, another herd receives the genial moisture ;
For he is Bhaga, King, the earth's protector. Great is the gods' supreme and sole dominion.
- 18 Let us declare the hero's wealth in horses, O all ye folk : of this the gods have knowledge.

14 *Earth : padyā*, according to Sâyana, has this meaning. *Uplifted.....she standeth* : apparently, Heaven, but according to Sâyana, the Earth elevated in the form of the northern altar.

Her calf of eighteen months : or according to Sâyana's alternative explanation, 'her calf who protects the three worlds.' The calf is the Sun.

15 *Within a wondrous place* : when Morning comes Night is concealed in some mysterious place to which Morning or Day also retires in turn when Night succeeds. From this mysterious prison Morning and Night come to us by the same path, one departing as the other approaches.

16 *The milch-kine that have no calves* : the heavy clouds which pour out their fertilizing rain as cows yield their refreshing milk, but which are unlike cows inasmuch as they have no calves.

17 *The Bull* : Indra as Parjanya, or the god of the rain cloud.

Another herd : the fertilizing shower falls in other regions.

18 The number of Indra's horses is variously stated. Here he is said to be drawn by six horses, the six seasons of the year, or by five at a time, or the seasons regarded as five by the combination of *hemanta* and *śiśira* : the cold and the dewy seasons.

- Sixfold they bear him, or by fives are harnessed.
Great is the gods' supreme and sole dominion.
- 19 Twashtar the god, the omniform creator, begets and
feeds mankind in various manner.
His, verily, are all these living creatures. Great is
the gods' supreme and sole dominion.
- 20 The two great meeting bowls hath he united: each
of the pair is laden with his treasure.
The hero is renowned for gathering riches. Great
is the gods' supreme and sole dominion.
- 21 Yea, and on this our earth the all-sustainer dwells
like a king with noble friends about him.
In his protection heroes rest in safety. Great is the
gods' supreme and sole dominion.
- 22 Rich in their gifts for thee are herbs and waters,
and earth brings all her wealth for thee, O Indra.
May we as friends of thine share goodly treasures.
Great is the gods' supreme and sole dominion.

HYMN LVI.

Viṣvedevas.

Nor men of magic skill, not men of wisdom impair
the gods' first stedfast ordinances.
Ne'er may the earth and heaven which know not
malice, nor the fixed hills, be bowed by sage
devices.

20 *The two great meeting bowls*: the heaven and earth, semispherical in appearance, which meet at the horizon. So the author of *The Witness of the Sun* speaks of "the great bowl of the earth, which hollowed to the horizon."

22 *The all-sustainer*: Indra.

The metre is Trishṭup.

1 The statutes of the gods are unalterable; they stand fixed for ever like the benignant heaven and earth and like the mountains that never can be moved.

- 2 One, moving not away, supports six burthens : the cows proceed to him the true, the highest.
Near stand three mighty ones who travel swiftly : two are concealed from sight, one is apparent.
- 3 The Bull who wears all shapes, the triple-breasted, three-uddered, with a brood in many places,
Ruleth majestic with his triple aspect, the Bull, the everlasting ones' impregner.
- 4 When nigh them, as their tracer he observed them : he called aloud the dear name of Âdityas.
The goddesses, the Waters, stayed to meet him : they who were wandering separate enclosed him.
- 5 Streams ! the wise gods have thrice three habitations.
Child of three mothers, he is lord in synods.

2 The meaning of the *stauza* is uncertain. According to Sâyana, the *one, moving not away*, is the stationary year which sustains the load of the six seasons, and the *cows* are the solar rays which pervade the year, or the Sun as its representative. Professor Ludwig thinks that *Twashṭar* may be intended, and that the cows may be the consorts of the gods who are generally represented as bearing him company. *Three mighty ones* : According to Sâyana, heaven, the firmament, and the earth, of which the earth is fully visible and the first two are only seen imperfectly. *Who travel swiftly* : this is Sâyana's explanation of *atyāh*, coursers; but the meaning is not clear.

3 *The Bull* : the god who presides over the year. The three breasts and the three udders are probably heaven, the firmament, and the earth. *His triple aspect* : the six seasons, reduced by combination to three, the hot season, the rains, and the cold season. *The everlasting ones*, according to Sâyana, are the plants; but the *three mighty ones*, or the Waters, may be intended.

4 *He* : probably, as Professor Ludwig says, Agni as Savitar, the god presiding over the year. *The Âdityas* here appear to be the months.

5 *Thrice three habitations* : each of the three worlds having three subdivisions. *Child of three mothers* : Agni as Savitar appears to be meant, the three mothers being, perhaps, the three seasons. According to Sâyana *trimūṭi* here means 'the measurer of the three (worlds),' the Sun. *Ladies of the waters* : Ilâ, Sarasvatî, and Bhârati. *Thrice* : at the three daily sacrifices.

- Three are the holy ladies of the waters, thrice here
from heaven supreme in our assembly.
- 6 Do thou, O Savitar, from heaven thrice hither, three
times a day, send down thy blessings daily.
Send us, O Bhaga, triple wealth and treasure; cause
the two worlds to prosper us, Preserver!
- 7 Savitar thrice from heaven pours down abundance,
and the fair-handed kings Varuṇa, Mitra;
And spacious Heaven and Earth, yea, and the Waters,
solicit wealth that Savitar may send us.
- 8 Three are the bright realms, best, beyond attainment,
and three, the Asura's heroes, rule as sovrans,
Holy and vigorous, never to be injured. Thrice may
the gods from heaven attend our synod.

HYMN LVII.

Viṣvedevas.

My thought with fine discernment hath discovered
the cow who wanders free without a herdsman,
Her who hath straightway poured me food in plenty :
Indra and Agni therefore are her praisers.

6 *Cause the two worlds* : I follow Prof. Ludwig in taking *dhishane* as an accusative.

7 *The bright realms* : heaven, divided into three. *The Asura's heroes* : according to Sāyana, Agni, Vāyu, and Sūrya.

This hymn, the metre of which is Trishṭup, and the five following, are attributed to the Ṛishi Viṣvāmitra.

1 *With fine discernment*: the participle *vivikvān* in the masculine form appears to be used instead of the feminine form with *manishā*, thought. Sāyana reads *manishām* in the accusative case, and, following him, Professor Wilson translates : " May the discriminating Indra apprehend my glorification (of the gods), which is free as a milch-cow grazing alone, without a cowherd." *The cow* : *Vāk*, Voice or Speech, the voice of prayer and praise which the poet proceeds to appropriate and employ, and which Indra and Agni are said to approve and praise by their acceptance.

- 2 Indra and Pûshan, deft of hand and mighty, well-pleased have drained the heaven's exhaustless udder.

As in this praise the gods have all delighted, may I win blessing here from you, O Vasus.

- 3 Fain to lend vigour to the Bull, the sisters with reverence recognize the germ within him.

The cows come lowing hither to the youngling, to him endued with great and wondrous beauties.

- 4 Fixing with thought, at sacrifice, the press-stones, I bid the well-formed Heaven and Earth come hither ;

For these thy flames, which give men boons in plenty, rise up on high, the beautiful, the holy.

- 5 Agni, thy meath-sweet tongue that tastes fair viands, which among gods is called the far extended,—

Therewith make all the holy ones be seated here for our help, and feed them with sweet juices.

- 6 Let thy stream give us drink, O god, O Agni, wonderful and exhaustless like the rain-cloud's.

Thus care for us, O Vasu Jâtavedas, show us thy loving-kindness, reaching all men.

2 *As in this praise* : there is no substantive in the text. Sâyaṇa supplies *vedyām*. altar.

3 *The Bull* : Agni. *The sisters* : the fingers which produce the fire by friction. *The germ within him* : Agni's fructifying power. *The youngling* : Agni. According to Sâyaṇa *the cows* are the plants which spring up in the vegetable world, adorned with all its various products, as cows go eagerly to their calves.

4 *Thy flames* : O Agni.

5 *Jâtavedas* : knowing all things that live or exist. See Vol. I., Index of Names.

HYMN LVIII.

Asvins.

- THE Ancient's milch-cow yields the things we long for: the son of Dakshinā travels between them. She with the splendid chariot brings refulgence. The praise of Ushas hath awoke the Asvins.
- 2 They bear you hither by well-ordered statute: our sacred offerings rise as if to parents. Destroy in us the counsel of the higgard: come hitherward, for we have shown you favour.
- 3 With lightly-rolling ear and well-yoked horses hear this, the press-stone's song, ye wonder-workers. Have not the sages of old time, ye Asvins, called you most prompt to come and stay misfortune?
- 4 Remember us, and come to us, for ever men, as their wont is, invoke the Asvins. Friends as it were have offered you these juices, sweet, blent with milk at the first break of morning.
- 5 Even through many regions, O ye Asvins—high praise is yours among mankind, ye mighty—Come, helpers, on the paths which gods have travelled: here your libations of sweet meath are ready.
- 6 Ancient your home, auspicious is your friendship: heroes, your wealth is with the house of Jahnu.

The metre is Trishtup.

1 *The Ancient's milch-cow*: bounteous Ushas or Dawn, daughter of ancient Dyaus or Heaven. *Dakshinā*: the teeming cow, Ushas. Her son is the Sun who travels between heaven and earth.

2 *They*: our offerings of prayer and praise. *Destroy in us*: remove from us all illiberal thoughts, and let us be bounteous in our worship of the gods.

5 *Even through many regions*: come to us even from far away, although many other worshippers also will try to detain you.

6 *The house of Jahnu*: the family of the Kuṣikas, of whom Jahnu was the ancestor. 'Jahnu's children' are mentioned as having been favoured worshippers of the Asvins in Book I. 116. 19.

Forming again with you auspicious friendship, let us rejoice with draughts of meath together.

- 7 O Aśvins, very mighty ones, with Vāyu and with his steeds, one-minded, ever-youthful,
Nāsatyas, joying in the third day's Soma, drink it, not hostile, very bounteous givers.
- 8 Aśvins, to you are brought abundant viands in rivalry with sacred songs, unceasing.
Sprung from high law your car, urged on by press-stones, goes round the earth and heaven in one brief moment.
- 9 Aśvins, your Soma sheds delicious sweetness : drink ye thereof, and come unto our dwelling.
Your car, assuming many a shape, most often goes to the Soma-presser's place of meeting.

HYMN LIX.

Mitra.

MITRA, when speaking, stirreth men to labour : Mitra sustaineth both the earth and heaven.

Mitra beholdeth men with eyes that close not. To Mitra bring, with holy oil, oblation.

- 2 Foremost be he who brings thee food, O Mitra, who strives to keep thy sacred law, Âditya.
He whom thou helpst ne'er is slain or conquered, on him, from near or far, falls no affliction.
- 3 Joying in sacred food and free from sickness, with knees bent lowly on the earth's broad surface,
Following closely the Âditya's statute, may we remain in Mitra's gracious favour.

7 *The third day's Soma* : pressed out the day before yesterday, and in the meantime left to ferment.

The metre of the first five stanzas is Trishṭup, and of the last four Gâyatri.

- 4 Auspicious and adorable, this Mitra was born with fair dominion, king, disposer.
May we enjoy the grace of him the holy, yea, rest in his propitious loving-kindness.
- 5 The great Âditya, to be served with worship, who stirreth men, is gracious to the singer.
To Mitra, him most highly to be lauded, offer in fire oblation that he loveth.
- 6 The grace of Mitra, of the god supporter of the race of man,
Gives splendour of most glorious fame.
- 7 Mitra whose glory spreads afar, he who in might surpasses heaven,
Surpasses earth in his renown.
- 8 All the five races have repaired to Mitra, ever strong to aid,
For he sustaineth all the gods.
- 9 Mitra to gods, to living men, to him who strews the holy grass,
Gives food fulfilling sacred law.

HYMN LX.

Ribhus.

HERE is your ghostly kinship, here, O men: they came desirous to these holy rites with store of wealth,
With wondrous arts, whereby, with schemes to meet each need,
Ye gained, Sudhanvan's sons! your share in sacrifice.

8 *All the five races* : all Âryan men.

9 *Gives food fulfilling sacred law* : the food which enables men to offer the appointed sacrifices.

The metre is Jagati.

1 *Here is your ghostly kinship* : here, in the sacrificial chamber where the deities are worshipped, ye, Ribhus, originally men, are spiritually connected with the gods as partakers of sacrificial offerings. *They* : the Ribhus. *With store of wealth* : their great skill; the 'wondrous arts' of the following line.

- 2 The mighty powers wherewith ye formed the chalices,
the thought by which ye drew the cow from out
the hide,
The intellect wherewith ye wrought the two bay
steeds,—through these, O Ribhus, ye attained
divinity.
- 3 Friendship with Indra have the Ribhus fully gained :
grandsons of Manu, they skilfully urged the work.
Sudhanvan's children won them everlasting life,
serving with holy rites, pious with noble acts.
- 4 Borne on one car with Indra come ye to the juice,
then gloriously shall your wishes be fulfilled.
Not to be paragoned, ye priests, are your good deeds,
nor your heroic acts, Ribhus, Sudhanvan's sons.
- 5 O Indra, with the Ribhus, mighty ones, pour down
the Soma-juice effused, well-blent, from both thy
hands.
Maghavan, urged by song, in the drink-offerer's house
rejoice thee with the heroes, with Sudhanvan's
sons.
- 6 With Ribhu near, and Vāja, Indra, here exult, with
Sachî, praised of many, in the juice we pour.
These homes wherein we dwell have turned them-
selves to thee,—devotions to the gods, as laws of
men ordain.
- 7 Come with the mighty Ribhus, Indra, come to us,
strengthening with thy help the singer's holy
praise,
At hundred eager calls come to the living man, with
thousand arts attend the act of sacrifice.

2 *Ye formed the chalices* : made the one original cup or ladle into four. See Book I. 20.

6 *Sachî* : might, personified, the consort of Indra.

7 *The living man* : the worshipper.

HYMN LXI.

Ushas.

- O Ushas, strong with strength, endowed with knowledge, accept the singer's praise, O wealthy lady. Thou, goddess, ancient, young, and full of wisdom, movest, all-bounteous ! as the Law ordaineth.
- 2 Shine forth, O Morning, thou auspicious goddess, on thy bright car awaking pleasant voices.
Let docile horses of far-reaching splendour convey thee hitherward, the golden-coloured.
- 3 Thou, Morning, turning thee to every creature, standest on high as ensign of the immortal,
To one same goal ever and ever wending : now, like a wheel, O newly-born, roll hither.
- 4 Letting her reins drop downward, Morning cometh, the wealthy dame, the lady of the dwelling ;
Bringing forth light, the wonderful, the blessed hath spread her from the bounds of earth and heaven.
- 5 Hither invoke the radiant goddess Morning, and bring with reverence your hymn to praise her.
She, dropping sweets, hath set in heaven her brightness, and, fair to look on, hath beamed forth her splendour.
- 6 From heaven, with hymns, the holy one was wakened : brightly to both worlds came the wealthy lady.
To Morning, Agni, when she comes refulgent, thou goest forth soliciting fair riches.
- 7 On Law's firm base the speeder of the Mornings, the Bull, hath entered mighty earth and heaven.
Great is the power of Varuna and Mitra, which, bright, hath spread in every place its splendour.

The metre is Trishtup.

3 *The immortal* : the Sun.

4 *Letting her reins drop* : perhaps, sending down rays of light.

7 *The Bull* : the Sun, who, as following the Dawns, may be said to urge them onward.

HYMN LXII.

Indra and others.

YOUR well-known prompt activities aforetime needed
no impulse from your faithful servant.

Where, Indra, Varuṇa, is now that glory wherewith
ye brought support to those who loved you ?

- 2 This man, most diligent, seeking after riches, incessantly invokes you for your favour.

Accordant, Indra, Varuṇa, with the Maruts, with
Heaven and Earth, hear ye mine invocation.

- 3 O Indra, Varuṇa, ours be this treasure, ours be
wealth, Maruts, with full store of heroes.

May the Varātṛis with their shelter aid us, and
Bhārati and Hotrā with the Mornings.

- 4 Be pleased with our oblations, thou loved of all gods,
Bṛihaspati :

Give wealth to him who brings thee gifts.

The metre is Trishtubh. The hymn consists of six *trichas* or triplets, the deities of which are severally (1) Indra and Varuṇa, (2) Bṛihaspati, (3) Pūshan, (4) Savitar, (5) Soma, (6) Mitra and Varuṇa.

1 This stanza is difficult on account of the uncertainty of the meaning of *bhṛimayaḥ* in the first line and of *sinam* in the second. Professor Wilson renders it : " Indra and Varuṇa, may these people who are relying upon you, and wandering about (in alarm), sustain no injury from a youthful (adversary); for where is that reputation (you enjoy) on account that you bestow sustenance on your friends." Professor Ludwig's translation is to the following effect : " These that are counted yours, these whirling weapons, were made not to be hurled at your dependent. Varuṇa, Mitra, where is this your glory, wherewith against your friends ye send your missile ? " My version follows Professor Roth's interpretation in the St. Petersburg Lexicon.

2 *This man* : the worshipper.

3 *The Varātṛis* : guardian goddesses; the consorts of the gods, according to the Commentator. *Bhārati and Hotrā* : goddesses presiding over different departments of religious worship. See Index to Vol. I.

4 *Bṛihaspati* : Lord of Prayer. See Index to Vol. I.

- 5 At sacrifices, with your hymns worship the pure
Bṛihaspati—
I pray for power which none may bend—
- 6 The Bull of men, whom none deceive, the wearer of
each shape at will,
Bṛihaspati most excellent.
- 7 Divine, resplendent Pūshan, this our newest hymn of
eulogy
By us is chanted forth to thee.
- 8 Accept with favour this my song, be gracious to the
earnest thought,
Even as a bridegroom to his bride.
- 9 May he who sees all living things, sees them to-
gether at a glance,—
May he, may Pūshan be our help.
- 10 May we attain that excellent glory of Savitar the
god :
So may he stimulate our prayers.
- 11 With understanding, earnestly, of Savitar the god
we crave
Our portion of prosperity.
- 12 Men, singers worship Savitar the god with hymn
and holy rites,
Urged by the impulse of their thoughts.

10 This stanza is the Sāvitrī, the Gâyatrī *par excellence*, "the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones's translation of a paraphrastic interpretation; he renders it, Let us adore the supremacy of that divine sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat." Wilson. See *Rig-veda Samhitā*, Vol. III. p. 111.

- 13 Soma, who gives success goes forth, goes to the
gathering-place of gods,
To seat him at the seat of Law.
- 14 To us and to our cattle may Soma give salutary food,
To biped and to quadruped.
- 15 May Soma, strengthening our power of life, and
conquering our foes,
In our assembly take his seat.
- 16 May Mitra, Varuna, sapient pair, bedew our pas-
torage with oil,
With meath the regions of the air.
- 17 Far-ruling, joyful when adored, ye reign through
majesty of might,
With pure laws everlastingly.
- 18 Lauded by Jamadagni's song, sit in the place of holy
Law :
Drink Soma, ye who strengthen Law.

13 *The gathering-place of gods* : the sacrificial chamber. *The seat of Law* : the place where sacrifice ordained by eternal Law is, performed.

16 *With oil* : with clarified butter, with fatness, that is, with fertilizing rain. *With meath* : or with honey, that is, with sweet refreshing dew.

18 *Jamadagni*, may, according to Sâyana, be in this place an epithet of Visvâmitra, and mean "by whom the fire has been kindled;" or *Jamadagni* may be another Rishi and the seer of the hymn.

BOOK THE FOURTH.

HYMN I.

Agni.

~~THU~~ Agni, have the gods, even of one accord, sent
hither down, a god, appointed messenger, yea, with
their wisdom sent thee down.

The immortal, O thou holy one, mid mortal men,
the god-devoted god, the wise, have they brought
forth, brought forth the omnipresent god-devoted
sage.

2 As such, O Agni, bring with favour to the gods, thy
brother Varuna who loveth sacrifice, the chief who
loveth sacrifice,

True to the Law, the Âditya who supporteth men,
the king, supporter of mankind.

3 Do thou, O friend, turn hither him who is our friend,
swift as a wheel, like two car-steeds in rapid
course, wondrous ! to us in rapid course.

O Agni, find thou grace for us with Varuna, with
Maruts who illumine all.

Bless us, thou radiant one, for seed and progeny, yea,
bless us, O thou wondrous god.

4 Do thou who knowest Varuna, O Agni, put far away
from us the god's displeasure.

Best sacrificer, best of priests, refulgent, remove
thou far from us all those who hate us.

This hymn, and the following forty, are ascribed to the Rishi
Vāmadeva, son of Gotama. The metre of the first stanza is Asṭi,
consisting of sixty-four syllables (represented by sixty-eight in my
version); of the second Atijagati, of fifty-two syllables; of the third
Dhṛiti, of seventy-two syllables; and of the rest the common Trisṭup.

- 5 Be thou, O Agni, nearest us with succour, our closest friend while now this Morn is breaking.
Reconcile to us Varuṇa, be bounteous: enjoy the gracious juice; be swift to hear us.
- 6 Excellent is the glance, of brightest splendour, which the auspicious god bestows on mortals,—
The god's glance, longed-for even as the butter, pure, heated, of the cow, the milch-cow's bounty.
- 7 Three are those births, the true, the most exalted, eagerly longed-for, of the god, of Agni.
He came invested in the boundless region, pure, radiant, friendly, mightily resplendent.
- 8 This envoy joyeth in all seats of worship, borne on his golden car, sweet-tongued invoker:
Lovely to look on, with red steeds, effulgent, like a feast rich in food, joyous for ever.
- 9 Allied by worship, let him give man knowledge: by an extended cord they lead him onward.
He stays, effectual, in this mortal's dwelling, and the god wins a share in his possessions.
- 10 Let Agni—for he knows the way—conduct us to all that he enjoys of god-sent riches,
What all the immortals have prepared with wisdom, Dyaus, sire, begetter, raining down true blessings.

7 *Three are those births*: the manifestations of Agni in heaven as the Sun, in the firmament as lightning, and on earth as sacrificial and domestic fire.

8 *Sweet-tongued*: with tasting the oblations; or, perhaps, pleasant-voiced.

9 *By an extended cord*: by virtue of the endless chain or series of regularly performed sacrifices. *Effectual*: perfecting the sacrifices, or fulfilling all the desires of the worshipper.

A share in his possessions: because the wealth of the worshipper depends upon the favour of Agni.

- 11 In houses first he sprang into existence, at great heaven's base, and in this region's bosom ;
Footless and headless, both his ends concealing, in his bull's lair drawing himself together.
- 12 Wondrously first he rose aloft, defiant, in the bull's lair, the home of holy Order,
Longed-for, young, beautiful, and far-resplendent :
and seven dear friends sprang up unto the mighty.
- 13 Here did our human fathers take their places, fain to fulfil the sacred law of worship.
Forth drave they, with loud call, Dawn's teeming milch-kine hid in the mountain-stable, in the cavern.
- 14 Splendid were they when they had rent the mountain : others, around, shall tell forth this their exploit.
They sang their song, prepared to free the cattle :
they found the light ; with holy hymns they worshipped.
- 15 Eager, with thought intent upon the booty, the men with their celestial speech threw open
The solid mountain firm, compact, enclosing, confining cows, the stable full of cattle.
- 16 The milch-cow's earliest name they comprehended :
they found the mother's thrice-seven noblest titles.

11 *Footless and headless* : without distinguishable head or feet.

His bull's lair : apparently the fuel in which he grows strong ; according to Sâyana, 'in the nest of the rain-cloud.'

12 *The home of holy Order* : the altar, the place of law-appointed sacrifice. *Seven dear friends* : seven minor priests ; or the frequently mentioned seven tongues or rays of fire.

13 *Our human fathers* : the Angirases. *Teeming milch-kine* : the rays of light.

14 *Splendid* : illumined by the recovered rays of light.

15 *The booty* : the cows, the rays of light. *Their celestial speech* : prayer.

16 *The milch-cow* : here, according to Sâyana, is Vâk or Voice, speech, or especially prayer. It is uncertain what is meant by *the mother's*

- This the bands knew, and sent forth acclamation :
 with the Bull's sheen the red one was apparent.
- 17 The turbid darkness fled, the heaven was splendid :
 up rose the bright beam of celestial Morning.
 Sūrya ascended to the wide expanses, beholding
 deeds of men both good and evil.
- 18 Then, afterwards they looked around, awakened,
 when first they held that heaven-allotted treasure.
 Now all the gods abide in all their dwellings. Varu-
 ṇa, Mitra, be the prayer effective.
- 19 I will call hither brightly-beaming Agni, the herald,
 all-supporting, best at worship.
 He hath disclosed, like the milch-cows' pure udder,
 the Soma's juice when cleansed and poured from
 beakers.
- 20 The freest god of all who should be worshipped, the
 guest who is received in all men's houses,
 Agni who hath secured the gods' high favour,—may
 he be gracious, to us, Jātavedās.

thrice-seven noblest (titles, names, forms, or some similar word being necessarily understood). Professor Wilson, following Sāyana, renders the passage: "knowing the thrice-seven excellent (forms) of the maternal (rhythm)," that is, the twenty-one metres of the Vedas; or, he adds, the passage may refer "to the ancient nomenclature of cattle, as uttered by the *Angirases* as *Bhi*, *surabhi*, *guggulu*, *gandhinī*, etc."

With the Bull's sheen : with the splendour of the Sun. *The red one* : Ushas or Dawn.

18. *That heaven-allotted treasure* : the recovered rays of light.

19 Sāyana's explanation of the second line of this stanza is different, and Professor Wilson, following him translates: "without milking the pure udder (of the cow), without the purified food of the *Soma* offered in libation," implying, according to the scholiast, "that no offering is made to Agni on the occasion; praise alone is addressed to him." *Na*, in the Veda, it may be remembered, means both *not* and *like*, and in some passages it is difficult to determine in which of its senses the word is to be taken.

HYMN II.

Agni.

THE faithful one, immortal among mortals, a god
among the gods, appointed envoy,
Priest, best at worship, must shine forth in glory :
Agni shall be raised high with man's oblations.

- 2 Born for us here this day, O son of vigour, between
both races of born beings, Agni,
Thou farest as an envoy, having harnessed, sublime
one ! thy strong-muscled radiant stallions.
- 3 I laud the ruddy steeds who pour down blessing,
dropping oil, fleetest through the thought of Order.
Yoking red horses to and fro thou goest between you
deities and mortal races.
- 4 Aryaman, Mitra, Varuna, and Indra with Vishṇu,
of the gods, Maruts and Aśvins—
These, Agni, with good car and steeds, bring hither,
most bountiful, to folk with fair oblations.
- 5 Agni, be this our sacrifice eternal, with brave friends,
rich in kine and sheep and horses,
Rich, Asura ! in sacred food and children, in full
assembly, wealth broad-based and during.
- 6 The man who sweating, brings for thee the fuel, and
makes his head to ache, thy faithful servant,—
Agni, to him be a self-strong protector : guard him
from all who seek to do him mischief.
- 7 Who brings thee food, though thou hast food in
plenty, welcomes his cheerful guest and speeds him
onward,

The metre of the hymn is Trisṭup.

2 *Between both races of born beings* : between gods and men, the
gods also being called *jātāḥ* or born, as sons of Heaven and Earth.

3 *The thought of Order* : the thought of Law-appointed sacrifice.
You deities : the gods of whom thou, Agni, art one.

6 *Makes his head to ache* : with the load of wood which he carries
on it.

- Who kindles thee devoutly in his dwelling,—to him
be wealth secure and freely giving.
- 8 Whoso sings praise to thee at eve or morning, and,
with oblation, doth the thing thou lovest,—
In his own home, even as a gold-girt courser, rescue
him from distress, the bounteous giver.
- 9 Whoso brings gifts to the immortal, Agni, and doth
thee service with uplifted ladle,—
Let him not, sorely toiling, lose his riches ; let not
the sinner's wickedness enclose him.
- 10 Whose well-wrought worship thou acceptest, Agni,
thou god a mortal's gift, thou liberal giver,—
Dear be his sacrifice to thee, most youthful ! and may
we strengthen him when he adores thee.
- 11 May he who knows distinguish sense and folly of
men, like straight and crooked backs of horses.
Lead us, O god, to wealth and noble offspring : keep
penury afar and grant us plenty.
- 12 This sage the sages, ne'er deceived, commanded,
setting him down in dwellings of the living.
Hence mayst thou, friendly god, with rapid footsteps
behold the gods, wonderful, fair to look on.
- 13 Good guidance hast thou for the priest, O Agni, who,
youngest god ! with out-poured Soma serves thee.
Ruler of men, thou joyous god, bring treasure
splendid and plentiful to aid the toiler.

7 *Freely giving* : enabling the possessor to be bountiful in turn.

11 *He who knows* : the wise Agni. *Like straight and crooked backs* : *apvādam*, of horses, is supplied by Sâyana ; as a horse-keeper or groom distinguishes between well-shaped and ill-shaped backs. *Keep penury afar* : I follow Professor Roth in his interpretation of *ditim* and *aditim* in this passage. Professor Wilson, following Sâyana, translates : " be bountiful to the liberal giver ; shun him who gives not."

12 *This sage* : Agni. *The sages* : the other gods. *Commanded* : ordered to become a priestly herald or invoker. *With rapid footsteps* : I follow Sâyana ; but the correctness of his explanation is doubtful.

- 14 Now all that we, thy faithful servants, Agni, have
done with feet, with hands, and with our bodies,
The wise, with toil, the holy rite have guided, as
those who frame a car with manual cunning.
- 15 May we, seven sages first in rank, engender from
Dawn the mother men to be ordainers.
May we, Angirasas, be sons of Heaven, and, radiant,
burst the wealth-containing mountain.
- 16 As in the days of old our ancient Fathers, speeding
the work of holy worship, Agni,
Sought pure light and devotion, singing praises;
they cleft the ground and made red Dawns
apparent.
- 17 Gods, doing holy acts, devout, resplendent, smelt-
ing like ore their human generations,
Enkindling Agni and exalting Indra, they came en-
compassing the stall of cattle.
- 18 Strong one! he marked them—and the gods before
them—like herds of cattle in a foodful pasture.
There they moaned forth their strong desire for
mortals, to aid the true, the nearest one, the living.

15 "Again, through the identification of the fathers with the light they are brought into connection with the metaphor of generationThe fathers are united with the Dawn, and desire with her to beget male children. In a hymn to Soma they are mentioned along with the morning Sun as having placed the germ in the earth; and the fruitfulness of heaven and earth, which give birth to gods and men, is described as produced by the fathers."—Wallis, *Cosmology of the Rigveda*. p. 72.

The wealth-containing mountain: the cloud with its store of rain, or the cave in which the cows or rays of light were imprisoned.

17 *Gods*: the godlike Angirasas. *Smelting like ore*: purifying their humanity, as ore is purified by smelting.

18 *Strong one*: O mighty Agni. *He marked them*: Indra saw the kine of the Angirasas, the stolen rays of light. *The true, the nearest one, the living*: Agni appears to be meant.

- 19 We have worked for thee, we have laboured nobly—
bright Dawns have shed their light upon our wor-
ship—

Adding a beauty to the perfect Agni, and the god's
beauteous eye that shines for ever.

- 20 Agni, Disposer, we have sung these praises to thee
the wise : do thou accept them gladly.

Blaze up on high and ever make us richer. Give us
great wealth, O thou whose boons are many.

HYMN III.

Agni.

WIN for your aid the Rudra, lord of worship, priest
of both worlds, effectual sacrificer,

Agni, invested with his golden colours, before the
thunder strike and lay you senseless.

- 2 This shrine have we made ready for thy coming, as
the fond dame attires her for her husband.

Performer of good work, sit down before us, invested
while these flames incline to meet thee.

- 3 A hymn, O priest, to him who hears, the gentle, to
him who looks on men, exceeding gracious,

A song of praise sing to the god immortal, whom
the stone, presser of the sweet juice, worships.

- 4 Even as true knower of the Law, O Agni, to this
our solemn rite be thou attentive.

When shall thy songs of festival be sung thee?

When is thy friendship shown within our dwelling?

The metre of the hymn is Trishtubh.

1 *The Rudra* : the roaring god, Agni. *Before the thunder strike* : before death overtakes you. Professor Ludwig refers to the Atharvaveda, V. XII. 2, 9., where Agni Kravyād or Agni in his most terrific form, is spoken of as the god of death who stupefies men with his thunderbolt.

2 *These flames* : there is no substantive in the text. Sāyana supplies 'flames or songs of praise,' or 'ladles' may be the word understood. Professor Ludwig supplies *viśāḥ* or *prajāḥ*, 'families or people,' and Professor Grassmann 'libations.'

- 5 Why this complaint to Varuṇa, O Agni? And why to Heaven? for what is our transgression? How wilt thou speak to Earth and bounteous Mitra? What wilt thou say to Aryaman and Bhaga?
- 6 What, when thou blazest on the lesser altars, what to the mighty Wind who comes to bless us, True, circumambient; what to Earth, O Agni, what wilt thou say to man-destroying Rudra?
- 7 How to great Pūshan who promotes our welfare,—to honoured Rudra what, who gives oblations; What sin of ours to the far-striding Viṣṇu, what wilt thou tell the mighty Spear, O Agni?
- 8 What wilt thou tell the truthful band of Maruts, how answer the great Sun when thou art questioned? Before the free, before the swift, defend us: fulfil heaven's work, all-knowing Jātavedas.
- 9 I crave the cow's true gift arranged by Order: though raw, she hath the sweet ripe juice, O Agni. Though she is black of hue with milk she teemeth, nutritious, brightly shining, all-sustaining.

5 *Why this complaint*: why dost thou accuse us of sin?

6 *On the lesser altars*: on the *dhishnyds*, side-altars, or heaps of earth covered with sand on which the fire is placed. *Man-destroying*: the destroyer of wicked men, says the scholiast. Rudra is generally represented as a benevolent god.

7 *The mighty Spear*: said to mean the deity of Destruction, Nirṛiti.

8 *How answer the great Sun*: the sense of stanzas 5—8 appears to be, as Professor Ludwig observes: thou hast no grounds for complaining of us to any one of the gods: be, rather, our advocate if Sūrya comes forward as our accuser.

Before the free, before the swift: the Sun.

9 The first line is difficult. "I solicit the milk of the cow essential for the sacrifice."—Wilson. *Though raw*: this opposition of the uncooked cow and the milk cooked or ripened in her udder has been noticed before. See Book I. 62. 9.

- 10 Agni the Bull, the manly, hath been sprinkled with
oil upon his back, by law eternal.
He who gives vital power goes on unswerving.
Prisni the Bull hath milked the pure white udder.
- 11 By Law the Angirasas cleft the rock asunder, and
sang their hymns together with the cattle.
Bringing great bliss the men encompassed Morning :
light was apparent at the birth of Agni.
- 12 By Law the immortal goddesses the Waters, with
meath-rich waves, O Agni, and uninjured,
Like a strong courser lauded in his running, sped to
flow onward swiftly and for ever.
- 13 Go never to the feast of one who harms us, the trea-
cherous neighbour or unworthy kinsman.
Enjoy no debt from an unfaithful brother. Let us
not feel the might of friend or foeman.
- 14 O Agni, keep us safe with thy protection, loving us,
honoured god ! and ever guarding.
Beat thou away, destroy severe affliction : slay e'en
the Rakshas when he waxes mighty.
- 15 Through these our songs of praise be gracious, Agni ;
moved by our prayers, O hero, touch our viands.
Accept, O Angiras, these our devotions, and let the
praise which gods desire address thee.
- 16 To thee who knowest, Agni, thou disposer, all these
wise secret speeches have I uttered,
Sung to thee, sage, the charming words of wisdom,
to thee, O singer, with my thoughts and praises.

10 *Prisni*, here is said to be *Sûrya* or the Sun, who draws his light from the sky.

13 *Enjoy no debt* : accept no sacrifice, which is the debt due to the gods.

HYMN IV.

Agni.

- Put forth like a wide-spreading net thy vigour;
 go like a mighty king with his attendants.
 Thou, following thy swift net, shootest arrows:
 transfix the fiends with darts that burn most fiercely.
- 2 Forth go in rapid flight thy whirling weapons: follow them closely, glowing in thy fury.
 Spread with thy tongue the wingèd flames, O Agni;
 unfettered, cast thy firebrands all around thee.
- 3 Send thy spies forward, fleetest in thy motion; be, ne'er deceived, the guardian of this people
 From him who, near or far, is bent on evil, and let no trouble sent from thee o'ercome us.
- 4 Rise up, O Agni, spread thee out before us: burn down our foes, thou who hast sharpened arrows.
 Him, blazing Agni! who hath worked us mischief, consume thou utterly like dried-up stubble.
- 5 Rise, Agni, drive off those who fight against us: make manifest thine own celestial vigour.
 Slacken the strong bows of the demon-driven: destroy our foemen whether kin or stranger.
- 6 Most youthful god, he knoweth well thy favour who gave an impulse to this high devotion.
 All fair days and magnificence of riches hast thou beamed forth upon the good man's portals.
- 7 Blest, Agni, be the man, the liberal giver, who with his lauds and regular oblation
 Is fain to please thee for his life and dwelling. May all his days be bright: be this his longing.
- 8 I praise thy gracious favour: sing in answer. May this my song sing like a loved one with thee.

This hymn, which is in the Trishtup metre, is said by Sâyaṇa to be addressed to Agni as slayer of the Rakshasas, that is, as god of the fire with which the immigrant Aryans burnt the jungle, drove back the hostile aborigines, and cleared the ground for encampment or permanent settlement.

3 *Thy spies*: thy first flames, sent forward as if to reconnoitre.

5 *The demon-driven*: those whom evil spirits incite to attack us.

8 *Sing in answer*: with the auspicious sound of thy crackling flames.

- Lords of good steeds and cars may we adorn thee,
and day by day vouchsafe thou us dominion.
- 9 Here of free choice let each one serve thee richly,
resplendent day by day at eve and morning.
So may we honour thee, content and joyous, passing
beyond the glories of the people.
- 10 Whoso with good steeds and fine gold, O Agni,
comes nigh thee on a car laden with treasure,
His friend art thou, yea, thou art his protector whose
joy it is to entertain thee duly.
- 11 Through words and kinship I destroy the mighty:
this power I have from Gotama my father.
Mark thou this speech of ours, O thou most youthful,
friend of the house, exceeding wise, invoker.
- 12 Knowing no slumber, speedy, and propitious, alert
and ever friendly, most unwearied,
May thy protecting powers, unerring Agni, taking
their places here, combined, preserve us.
- 13 Thy guardian rays, O Agni, when they saw him,
preserved blind Māmateya from affliction.
Lord of all riches, he preserved the pious: the foes
who fain would harm them did no mischief.
- 14 Aided by thee with thee may we be wealthy, may
we gain strength with thee to guide us onward.
Fulfil the words of both, O ever truthful: straightway
do this, thou god whom power emboldens.
- 15 O Agni, with this fuel will we serve thee; accept
the laud we sing to thee with favour.
Destroy the cursing Rakshasas: preserve us, O rich
in friends, from guile and scorn and slander.

11 *Through words and kinship*: that is, through my close alliance with Agni, effected by the prayers and praises with which my fathers and I have worshipped him.

The mighty: the Rakshasas or demons, according to Sāyana.

13 This stanza has occurred before, Book I. 147. 3. *Blind Māmateya*: is the Rishi Dirghatamās. *Lord of all riches*: Agni.

14 *The words of both*: the wishes of gods and men. Sāyana gives a different explanation, and Professor Wilson translates accordingly: "destroy both (sorts of calumniators.)"

HYMN V.

Agni.

- How shall we give with one accord oblation to Agni,
to Vaiṣvānara the bounteous?
Great light, with full high growth hath he uplifted,
and, as a pillar bears the roof, sustains it.
- 2 Reproach not him who, god and self-reliant, vouch-
safed this bounty unto me a mortal,—
Deathless, discernor, wise, to me the simple, Vaiṣ-
vānara most manly, youthful Agni.
- 3 Sharp-pointed, powerful, strong, of boundless vigour,
Agni who knows the lofty hymn, kept secret
As the lost milch-cow's track, the doubly mighty,—
he hath declared to me this hidden knowledge.
- 4 May he with sharpened teeth, the bounteous giver,
Agni, consume with flame most fiercely glowing
Those who regard not Varuṇa's commandments and
the dear steadfast laws of sapient Mitra.
- 5 Like youthful women without brothers, straying,
like dames who hate their lords, of evil conduct,
They who are full of sin, untrue, unfaithful, they
have engendered this abysmal station.
- 6 To me, weak, innocent, thou, luminous Agni, hast
boldly given as 'twere a heavy burthen,
This Prishṭha hymn, profound and strong and mighty,
of seven elements, and with offered dainties.

The metre is Trisṭup. The Ṛishi Vāmadeva, as Professor Roth observes, "professes to make known a mysterious and recondite wisdom, which had been revealed to him by Agni," and the language of the hymn is correspondingly difficult and obscure.

1 *Vaiṣvānara* : common god of all Āryan men.

2 *This bounty* : the gift of this mysterious knowledge.

5 *This abysmal station* : that is, says Śāyana, *narakasthānam* or hell. The wicked are the cause of the existence of the place of punishment prepared for them.

6 *This Prishṭha hymn* : Prishṭha is the name of a particular arrangement of Sāmans employed at the mid-day oblation.

- 7 So may our song that purifies, through wisdom
reach in a moment him the Universal,
Established on the height, on earth's best station,
above the beauteous grassy skin of Pṛiṣni.
- 8 Of this my speech what shall I utter further ? They
indicate the milk stored up in secret
When they have thrown as 'twere the cows' stalls open.
The bird protects earth's best and well-loved station.
- 9 This is the great ones' mighty apparition which from
of old the radiant cow hath followed.
This, shining brightly in the place of Order, swift,
hasting on in secret, she discovered.
- 10 He then who shone together with his parents re-
membered Pṛiṣni's fair and secret treasure,
Which, in the mother cow's most lofty station, the
Bull's tongue, of the flame bent forward, tasted.
- 11 With reverence I declare the Law, O Agni; what is,
comes by thine order, Jâtavedas.
Of this, whate'er it be, thou art the sovran ; yea, all
the wealth that is in earth or heaven.

7 *The Universal*: Vaiṣvânara Agni. *Established on the height*: according to this conjectural translation, which follows a suggestion of Professor Ludwig, the reference is to Agni placed on the altar, above the surface of the earth (Pṛiṣni). But the meaning of *jabāru* (on the height ?) is uncertain. Professor Wilson translates: "whose swift-ascending brilliant (orb) is stationed on the east of the earth, to mount, like the sun, above the immoveable heaven."

8 This stanza appears to allude to the Angirāsas recovering the lost rays of light, *the milk stored up in secret*. *The bird*: the sun who flies through heaven.

9 *The great ones' mighty apparition*: the solar orb; *the great ones* being the sun's rays. *The radiant cow*: Ushas or Dawn who discovers the sun as he travels in secret, or by night, from west to east, and follows him till he is about to rise.

10 *He*: Agni. *His parents*: Heaven and Earth: Pṛiṣni is the cow whose milk is used in the oblation which Agni, the Bull, devours.

- 12 What is our wealth therefrom, and what our treasure ? Tell us, O Jâtavedas, for thou knowest,
What is our best course in this secret passage : we,
unreproached, have reached a place far distant.
- 13 What is the limit, what the rules, the guerdon ?
Like fleet-foot coursers speed we to the contest.
When will the goddesses, the immortal's spouses, the
Dawns, spread over us the Sun-god's splendour ?
- 14 Unsatisfied, with speech devoid of vigour, scanty
and frivolous and inconclusive,
Wherefore do they address thee here, O Agni ?
Let these who have no weapons suffer sorrow.
- 15 The majesty of him the good, the mighty, aflame,
hath shone for glory in the dwelling.
He clothed in light hath shone most fair to look on,
wealthy in boons, as a home shines with riches.

HYMN VI.

Agni.

- PRIEST of our rite, stand up erect, O Agni, in the
gods' service best of sacrificers,
For over every thought thou art the ruler : thou
furthest e'en the wisdom of the pious.
- 2 He was set down 'mid men as priest unerring, Agni,
wise, welcome in our holy synods.
Like Savitar he hath lifted up his splendour, and
like a builder raised his smoke to heaven.
- 3 The glowing ladle, filled with oil, is lifted : choosing
gods' service to the right he circles.
Eager he rises like the new-wrought pillar which
firmly set and fixed anoints the victims.

14 *These who have no weapons* : who are unprovided with the necessary elements of sacrifice, and therefore unable to please Agni.

The metre is Trishtup.

2 *Like a builder* : as the builder of a house raises a pillar.

3 *To the right he circles* : is carried round to the altars. *Anoints the victims* : snears them with the clarified butter with which it (the sacrificial post) has been previously anointed.

- 4 When sacred grass is strewn and Agni kindled, the
Adhvaryu rises to his task rejoicing.
Agni the priest, like one who tends the cattle, goes
three times round, as from of old he wills it.
- 5 Agni himself, the priest, with measured motion, goes
round, with sweet speech, cheerful, true to Order.
His fulgent flames run forth like vigorous horses :
all creatures are affrighted when he blazes.
- 6 Beautiful and auspicious is thine aspect, O lovely
Agni, terrible when spreading.
Thy splendours are not covered by the darkness :
detraction leaves no stain upon thy body.
- 7 Naught hindered his production, bounteous giver :
his mother and his sire were free to send him.
Then as a friend benevolent, purifying, Agni shone
forth in human habitations.
- 8 He, Agni, whom the twice-five sisters, dwelling to-
gether, in the homes of men engendered,
Bright like a spear's tooth, wakened in the morning,
with powerful mouth and like an axe well-sharpened.
- 9 These thy bay horses, Agni, dropping fatness, ruddy
and vigorous, speeding straightly forward,
Red stallions, wonderful, of mighty muscle, are to
this service of the gods invited.
- 10 These brightly-shining rays of thine, O Agni, that
move for ever restless, all-subduing,
Like falcons hasting eagerly to the quarry, loud
roaring like the army of the Maruts.
- 11 To thee, O flaming god, hath prayer been offered.
Let the priest laud thee : give to him who worships.
Men have established Agni as invoker, fain to adore
the glory of the living.

7 *His mother and his sire* : Earth and Heaven. *To send him* : to be messenger between men and gods.

8 *The twice-five sisters* : the priest's fingers which produce the sacrificial fire.

11 *The glory of the living* : Agni as Narāṣansa, the desire or glory of men.

HYMN VII.

Agni.

- HERE by ordainers was this god appointed first invoker, best at worship, to be praised at rites ;
 Whom Apnavâna and the Bhrigus caused to shine bright-coloured in the wood, spreading from home to home.
- 2 When shall thy glory as a god, Agni, be suddenly shown forth ?
 For mortal men have held thee fast, adorable in all their homes,
- 3 Seeing thee faithful to the Law, most sapient, like the starry heaven,
 Illumining with cheerful ray each solemn rite in every house.
- 4 Vivasvân's envoy living men have taken as their ensign, swift,
 The ruler over all mankind, moving like Bhrigu in each home.
- 5 Him the intelligent have they placed duly as invoking priest,
 Welcome, with sanctifying flame, best worshipper, with sevenfold might ;
- 6 In his eternal mothers, in the wood, concealed and unapproached ;
 Kept secret though his flames are bright, seeking on all sides, quickly found.

The metre of the first stanza is Jagatî (12 × 4), of the five following stanzas Anushtub (8 × 4), and of the rest Trishtub (11 × 4).

1 *Here* : at this ceremony. *Ordainers* : the regulators of the sacrifice. *Apnavâna* : a Rishi of the family of Bhrigu.

4 *Vivasvân's envoy* : or, according to Sâyana, the messenger of the worshipper. *Moving like Bhrigu* : or shining.

5 *Sevenfold might* : Agni's seven flames.

6 *Eternal mothers* : the Celestial Waters. *Seeking on all sides* : roaming at will in search of food.

- 7 That, as food spreads forth in this earthly udder,
 gods may rejoice them in the home of Order,
 Great Agni, served with reverence and oblation,
 flies ever to the sacrifice, the faithful.
- 8 Bird of each rite, skilled in an envoy's duties, knowing
 both worlds and that which lies between them,
 Thou goest from of old a willing herald, knowing
 full well heaven's innermost recesses.
- 9 Bright god, thy path is black; light is before thee:
 thy moving splendour is the chief of wonders.
 When she, yet unimpregnate, hath conceived thee,
 even when newly born thou art an envoy.
- 10 Yet newly born, his vigour is apparent when the
 wind blows upon his fiery splendour.
 His sharpened tongue he layeth on the brushwood,
 and with his teeth e'en solid food consumeth.
- 11 When he hath borne off food with swift flame swiftly,
 strong Agni makes himself a speedy envoy,
 Follows the rustling of the wind, consuming, and
 courser-like, speeds, drives the swift horse onward.

7 *In this earthly udder*: here on earth, and especially at the altar from which oblations come. Only when the elements of sacrifice are forthcoming can Agni invite and bring the gods. *The home of Order*: the place of law-ordained sacrifice.

8 *Bird of each rite*: attending all sacrifices. *That which lies between them*: the firmament or mid-air between heaven and earth.

9 *She, yet unimpregnate*: the piece of wood in which fire is produced.

11 *When he hath borne off food*: I follow Sāyana, but am not satisfied with his explanation. *Courser-like*: Agni, himself a courser, drives on the wind as it were a courser. Professor Ludwig suggests that *arva* here may mean a rider, not a courser.

HYMN VIII.

Agni.

- Your envoy who possesses all, immortal, bearer of
your gifts,
Best worshipper, I woo with song.
- 2 He, mighty, knows the gift of wealth, he knows the
deep recess of heaven :
He shall bring hitherward the gods.
- 3 He knows, a god himself, to guide gods to the
righteous in his home :
He gives e'en treasures that we love.
- 4 He is the herald : well-informed, he doth his errand
to and fro,
Knowing the deep recess of heaven.
- 5 May we be they who gratify Agni with sacrificial
gifts,
Who cherish and enkindle him.
- 6 Illustrious for wealth are they, and hero deeds, vic-
torious,
Who have served Agni reverently.
- 7 So unto us, day after day, may riches craved by
many come,
And power and might spring up for us.
- 8 That holy singer in his strength shoots forth his ar-
rows swifter than
The swift shafts of the tribes of men.

The metre is Gâyatri.

2 *Knows the gift of wealth* : how to enrich his worshippers.

4 *Doth his errand to and fro* : bears to the gods the prayers, praises, and oblations of their worshippers, and brings them down to the sacrifice.

8 *That holy singer* : Agni the priest. The stanza is difficult. Professor Wilson, following Sâyana, translates : " May the wise Agni entirely obviate by his power the removeable (ills) of man the descendants of Manu." I have adopted Professor Ludwig's interpretation.

HYMN IX.

Agni.

- AGNI, show favour : great art thou who to this pious
man art come,
To seat thee on the sacred grass.
- 2 May he the immortal, helper, hard to be deceived
among mankind,
Become the messenger of all.
- 3 Within the chamber is he led, a welcome priest at
solemn rites,
Or as the Potar sits him down.
- 4 Agni as Dame at sacrifice, or as house-master in the
home,
Or as the Brahman, takes his seat.
- 5 Thou comest as the guide of folk who celebrate a
sacrifice,
And to oblations brought by men.
- 6 Thou servest as his messenger whose sacrifice thou
lovest well,
To bear the mortal's gifts to heaven.
- 7 Accept our solemn rite ; be pleased, Angiras, with
our sacrifice :
Give ear and listen to our call.
- 8 May thine inviolable car, wherewith thou guardest
those who give,
Come near to us from every side.

The metre is Gâyatrî.

3 *The chamber* : in which sacrifice is performed.

A welcome priest : Hotar, the presenter of the oblation.

The Potar : literally, Cleanser or Purifier, another of the sixteen priests usually employed.

4 *As Dame* : this is the general meaning of the word *gnd* in the text ; one of the consorts of the gods. Sâyana offers two interpretations : Agni worships the wives of the gods ; or, Agni as the priest who goes about, i. e. the Adhvaryu. Neither is satisfactory. Professor Ludwig proposes a different reading.

HYMN X.

Agni.

- THIS day with praises, Agni, we bring thee what
 stirs thy spirit,
 Strength, like a horse, auspicious, with service.
- 2 Thou, Agni, sure, hast been, of strength auspicious
 and power effective,
 Of lofty sacrifice, chariot-driver.
- 3 Through these our praises come thou to meet us
 bright as the sunlight,
 Agni, with all looks, graciously-minded.
- 4 Now may we serve thee, singing, with these lauds,
 this day, O Agni:
 Loud as Heaven's thunder sound forth thy roarings.
- 5 Sweetest thy look is, Agni, in day time and in the
 night time :
 Brightly it shines near like gold for glory.
- 6 Like oil purified, like the fine gold, thy body is
 spotless :
 This, O divine one, shines on thee like gold.
- 7 All hate and mischief, yea, if committed, Agni, thou
 chasest
 From the man rightly serving thee, true one.
- 8 Prosperous be our friendships and kinships with you
 gods, Agni.
 This is our bond at this place, this altar.

The metre of the hymn is not quite uniform in all stanzas, but I have treated it as Padapenkti (5 × 5) with three Pâdas of five syllables each in the first line, and two similar Pâdas in the second.

2 *Chariot-driver* : promoter.

6 *This* : thy splendour.

8 *This altar* : literally, this udder; that is, the place whence oblations proceed.

HYMN XI.

Agni.

THY blessed majesty, victorious Agni, shines brightly
in the neighbourhood of Sûrya.

Splendid to see, it shows even at night-time, and
food is fair to look on in thy beauty.

- 2 Agni, disclose his thought for him who singeth, the
well, strong god! while thou art praised with
fervour.

Vouchsafe to us that powerful hymn, O mighty,
which, radiant one! with all the gods thou lovest.

- 3 From thee, O Agni, springs poetic wisdom, from
thee come thoughts and hymns of praise that
prosper;

From thee flows wealth, with heroes to adorn it, to
the true-hearted man who gives oblation.

- 4 From thee the hero springs who wins the booty,
bringer of help, mighty, of real courage.

From thee comes wealth, sent by the gods, bliss-
giving; Agni, from thee the fleet impetuous
charger.

- 5 Immortal Agni, thee whose voice is pleasant, as first
in rank, as god, religious mortals

Invite with hymns; thee who removest hatred,
friend of the home, the household's lord, unerring.

- 6 Far from us thou removest want and sorrow, far
from us all ill-will when thou protectest.

Son of strength, Agni, blest is he at evening, whom
thou as god attendest for his welfare.

The metre is Trishtubh.

1 *In the neighbourhood of Sûrya*: by day, in the sunshine.

2 *The well*: the source of sacred song.

4 *The hero*: or the strong horse.

HYMN XII.

Agni.

- Whoso enkindles thee, with lifted ladle, and thrice
 this day offers thee food, O Agni,
 May he excel, triumphant through thy splendours,
 wise through thy mental power, O Jâtavedas.
- 2 Whoso with toil and trouble brings thee fuel, serving
 the majesty of mighty Agni,
 He kindling thee at evening and at morning, prospers,
 and comes to wealth, and slays his foemen.
- 3 Agni is master of sublime dominion, Agni is lord of
 strength and lofty riches.
 Straightway the self-reliant god, most youthful, gives
 treasures to the mortal who adores him.
- 4 Most youthful god, whatever sin, through folly, here
 in the world of men we have committed,
 Before great Aditi make thou us sinless : remit,
 entirely, Agni, our offences.
- 5 Even in the presence of great sin, O Agni, free us
 from prison of the gods or mortals.
 Never may we who are thy friends be injured :
 grant health and wealth unto our seed and offspring.
- 6 Even as ye here, gods excellent and holy, have
 loosed the cow that by the foot was tethered,
 So also set us free from this affliction : long let our
 life, O Agni, be extended.

The metre is Trishtup.

4 *Before great Aditi* : apparently the great omnipresent Power which controls the forces of the universe, and from which no sins are hidden.

5 *Prison of the gods or mortals* : actual imprisonment by men and corresponding chastisement by the gods.

6 *The cow* : the cow-buffalo, tied to a post, representing symbolically the man who is in the bonds of sin.

HYMN XIII.

Agni.

AGNI hath looked, benevolently-minded, on the
wealth-giving spring of radiant Mornings.

Come, Asvins, to the dwelling of the pious : Sûrya
the god is rising with his splendour.

- 2 Savitar, god, hath spread on high his lustre, waving
his flag like a spoil-seeking hero.

Their stablished way go Varuṇa and Mitra, what
time they make the Sun ascend the heaven.

- 3 Him whom they made to drive away the darkness,
lords of sure mansions, constant to their object,
Him who beholds the universe, the Sun-god, seven
strong and youthful coursers carry onward.

- 4 Spreading thy web with mightiest steeds thou comest,
rending apart, thou god, the black-bued mantle.

The rays of Sûrya tremulously shining sink, like a
hide, the darkness in the waters.

- 5 How is it that, unbound and not supported, he falleth
not although directed downward ?

By what god-nature moves he ? Who hath seen it ?
He guards the vault of heaven, a close-set pillar.

HYMN XIV.

Agni.

THE god hath looked, even Agni Jâtavedâs, to meet
the Dawns refulgent in their glories.

Come on your chariot, ye who travel widely, come
to this sacrifice of ours, Nâsatyas.

The metre is Trisṭup.

2 *Waving his flag*: according to Sâyaṇa, 'scattering the dew.'
But there can be no doubt that *drapsa*, the Zend *drafsha*, means a
banner in this place. Sâyaṇa explains *satvâ*, a hero, as 'a bull,' but
this interpretation cannot be accepted.

Their stablished way: the course appointed for them in the eternal
order of the universe.

This hymn, which is in the Trisṭup metre, is an imitation of the
preceding. The last stanza is adopted word for word.

- 2 Producing light for all the world of creatures, god
Savitar hath raised aloft his banner.
Making his presence known by sunbeams, Sûrya
hath filled the firmament and earth and heaven.
- 3 Red Dawn is come, riding with brightness onward,
distinguished by her beams, gay-hued and mighty.
Dawn on her nobly-harnessed car, the goddess, awak-
ing men to happiness, approacheth.
- 4 May those most powerful steeds and chariot bring
you, O Aṣvins, hither at the break of morning.
Here for your draught of meath are Soma-juices :
at this our sacrifice rejoice, ye mighty.
- 5 How is it that, unbound and unsupported, he falleth
not although directed downward ?
By what god-nature moves he ? Who hath seen it ?
He guards the vault of heaven, a close-set pillar.

HYMN XV.

Agni.

- AGNI the herald, like a horse, is led forth at our
solemn rite,
God among gods adorable.
- 2 Three times unto our solemn rite comes Agni like a
charioteer,
Bearing the viands to the gods.
- 3 Round the oblations hath he paced, Agni the wise,
the lord of strength,
Giving the offerer precious things.

5 *He* : in the text *ayam*, this, that is Sûrya, the Sun, mentioned in stanza 2.

The metre is Gâyatri.

1 *Is led forth* : implying the formal bringing of fire from the household fire to light the sacrificial fire.

2 *Three times* : with reference to the three daily sacrifices.

- 4 He who is kindled eastward for Sṛinjaya, Devavâta's son,
 Resplendent, tamer of the foe.
- 5 So mighty be the Agni whom the mortal hero shall command,
 With sharpened teeth and bountiful.
- 6 Him like a horse who wins the prize, the red-hued scion of the sky,
 Day after day they decorate.
- 7 When Sahadeva's princely son with two bay horses thought of me,
 Summoned by him I drew not back.
- 8 And truly those two noble bays I straightway took when offered me,
 From Sahadeva's princely son.
- 9 Long, O ye Aṣvins, may he live, your care, ye gods, the princely son
 Of Sahadeva, Somaka.
- 10 Cause him the youthful prince, the son of Sahadeva, to enjoy
 Long life, O Aṣvins, O ye gods.

4 *Eastward*: on the *uttaravedī* or north altar. *Sṛinjaya*: a certain Soma-sacrificer, *kaśhit somayāji*, says Sâyana. Professor Wilson observes: "We have several princes of the name in the Purāṇas, but none distinguished by this patronymic: the *Sṛinjayas* are also a people in the west of India."

6 *The red-hued scion of the sky*: like the child of Heaven, the Sun.

7 *Sahadeva's princely son*: Somaka, the institutor of the sacrifice, son of a rājâ named Sahadeva. *With two bay horses*: which were to be the priest's honorarium.

9 *Your care*: there is no substantive in the text. Sâyana supplies *tarpakaḥ*, satisfier, i. e. worshipper. Professor Ludwig regards *vdm* as a *dativus ethicus*.

HYMN XVI.

Indra.

IMPETUOUS, true, let Maghavan come hither, and let his tawny coursers speed to reach us.

For him have we pressed juice exceeding potent : here, praised with song, let him effect his visit.

2 Unyoke, as at thy journey's end, O hero, to gladden thee to-day at this libation.

Like Uṣanā, the priest a laud shall utter, a hymn to thee, the lord divine, who markest.

3 When the Bull quaffing praises our libation, as a sage paying holy rites in secret,

Seven singers here from heaven hath he begotten, who e'en by day have wrought their works while singing.

4 When heaven's fair light by hymns was made apparent, (they made great splendour shine at break of morning),

He with his succour, best of heroes, scattered the blinding darkness so that men saw clearly.

5 Indra, impetuous one, hath waxed immensely : he with his vastness hath filled earth and heaven.

E'en beyond this his majesty extendeth who hath exceeded all the worlds in greatness.

The metre is Trishtubh.

1 *Impetuous* : according to Sāyana, *ṛijīshī*, the word in the text, means acceptor, or drinker, of the spiritless Soma, of the Soma when its essence or strength has passed away. Professor Ludwig follows Sāyana.

2 *Like Uṣanā* : the Ṛishi Uṣanā, or Uṣanas, called also Kāvya or Kavi's son, appears in the Veda as the especial friend of Indra. See Vol. I., Index of Names.

3 *The Bull* : the mighty Indra. *Seven singers* : the meaning of this line is not clear. Professor Wilson, following Sāyana, translates : "and this generates the seven efficient (rays) from heaven, which, being glorified, have made (manifest) the objects of (human) perception."

4 *Scattered, etc* : or, 'fashioned blind turbid darkness so that men saw clearly.'

- 6 Śakra who knoweth well all human actions hath
with his eager friends let loose the waters.
They with their songs cleft e'en the mountain open,
and willingly disclosed the stall of cattle.
- 7 He smote away the floods' obstructer, Vṛitra; Earth,
conscious, lent her aid to speed thy thunder.
Thou sentest forth the waters of the ocean, as lord
through power and might, O daring hero.
- 8 When, much-invoked! the water's rock thou cleftest,
Saramâ showed herself and went before thee.
Hymned by Angirasas, bursting the cowstalls, much
strength thou foundest for us as our leader.
- 9 Come, Maghavan, friend of man, to aid the singer
imploing thee in battle for the sunlight.
Speed him with help in his inspired invokings: down
sink the sorcerer, the prayerless Dasyu.
- 10 Come to our home resolved to slay the Dasyu: Kut-
sa longed eagerly to win thy friendship.
Alike in form ye both sate in his dwelling: the faith-
ful lady was in doubt between you.
- 11 Thou comest, fain to succour him, with Kutsa,—a
goad that masters both the Wind-god's horses,
That, holding the brown steeds like spoil for capture,
the sage may on the final day be present.

6 *Śakra*: Indra, the powerful. *His eager friends*: the Maruts.

8 *Saramâ*: the hound of Indra, who tracked the stolen cows. See Book I. 62. 3, and 72. 8.

10 *Kutsa*: a Râjarshi or royal Rishi, frequently mentioned as the favoured friend of Indra. See Vol. I., Index of Names.

The faithful lady: even Kutsa's wife could hardly distinguish one from the other; or, as Sâyana explains, Indra took Kutsa to his own home where Śachi his consort was uncertain which of the two was Indra.

11 *The sage*: Kutsa. *The final day*: the decisive day of battle.

- 12 For Kutsa, with thy thousand, thou at day-break
didst hurl down greedy Sushna, foe of harvest.
Quickly with Kutsa's friend destroy the Dasyus, and
roll the chariot-wheel of Sûrya near us.
- 13 Thou to the son of Vidathin, Rijişvan, gavest up
mighty Mrigaya and Pipru.
Thou smotest down the swarthy fifty thousand, and
rentest forts as age consumes a garment.
- 14 What time thou settest near the Sun thy body, thy
form, immortal one, is seen expanding :
Thou a wild elephant with might invested, like a
dread lion as thou wieldest weapons.
- 15 Wishes for wealth have gone to Indra, longing for
him in war for light and at libation,
Eager for glory, labouring with praise-songs : he is
like home, like sweet and fair nutrition.
- 16 Call we for you that Indra, prompt to listen, him
who hath done so much for men's advantage ;
Who, lord of envied bounty, to a singer like me
brings quickly booty worth the capture.
- 17 When the sharp-pointed arrow, O thou hero, flieth
mid any conflict of the people,
When, faithful one, the dread encounter cometh,
then be thou the protector of our body.

12 *With thy thousand* : thy many followers. *Foe of harvest* : or Kuyava may be the name of another fiend or barbarous enemy. See Book I. 104. 3. *Kutsa's friend* : the thunderbolt, according to Sâyana. *Roll the chariot-wheel of Sûrya near us* : bring back the daylight.

13 *Rijişvan* : a rājā mentioned before as protected by Indra. See Book I. 51. 5. *Mrigaya and Pipru* : demons of the air. *The swarthy fifty thousand* : black Rakshasas, fiends, or hostile aborigines.

14 *What time thou settest near the Sun thy body* : perhaps, as Professor Ludwig suggests, a poetical explanation of an eclipse of the sun.

15 *Eager for glory* : a transition from 'wishes' to 'wishers' implied therein. *Nutrition* : according to Sâyana, like Lakshmi the goddess of prosperity.

- 18 Further the holy thoughts of Vāmadeva; be thou
a guileless friend in fight for booty.
We come to thee whose providence protects us :
wide be thy sway for ever for thy singer.
- 19 O Indra, with these men who love thee truly, free
givers, Maghavan, in every battle,
May we rejoice through many nights and autumns,
conquering foes and like the heavens in splendour.
- 20 Now, as the Bhṛigus wrought a car, for Indra the
strong, the mighty, we our prayer have fashioned,
That he may ne'er withdraw from us his friendship,
but be our bodies' guard and strong defender.
- 21 Now, Indra! lauded, glorified with praises, let
power swell high like rivers for the singer.
For thee a new hymn, lord of bays, is fashioned.
May we, car-borne, through song be victors ever.

HYMN XVII.

Indra.

- GREAT art thou, Indra; yea, the earth, with gladness,
and heaven confess to thee thine high dominion.
Thou in thy vigour having slaughtered Vṛitra didst
free the floods arrested by the dragon.
- 2 Heaven trembled at the birth of thine effulgence;
Earth trembled at the fear of thy displeasure.
The stedfast mountains shook in agitation; the
waters flowed, and desert spots were flooded.

19 *Free givers* : liberal institutors of sacrifice.

20 *As the Bhṛigus* : according to Sâyana = splendid carpenters; but the reference must be to the celebrated priestly family, and 'car' may be used metaphorically for the hymn which rapidly reaches the gods.

The metre is Trishṭup, with the exception of stanza 15 which is Virât, consisting of a single Pâda of ten syllables.

1 *The dragon* : Ahi, the serpent-demon who stays the rain from falling.

- 3 Hurling his bolt with might he cleft the mountain,
while, putting forth his strength, he showed his
vigour.
He slaughtered Vritra with his bolt, exulting, and,
their lord slain, forth flowed the waters swiftly.
- 4 Thy father Dyaus esteemed himself a hero : most
noble was the work of Indra's maker,
His who begat the strong bolt's lord who roareth,
immovable, like earth from her foundation.
- 5 He who alone o'erthrows the world of creatures,
Indra the peoples' king, invoked of many—
Verily all rejoice in him, extolling the boons which
Maghavan the god hath sent them.
- 6 All Soma-juices are his own for ever, most gladden-
ing draughts are ever his, the mighty.
Thou ever wast the treasure-lord of treasures: Indra,
thou lettest all folk share thy bounty.
- 7 Moreover, when thou first wast born, O Indra, thou
struckest terror into all the people.
Thou, Maghavan, rentest with thy bolt the dragon
who lay against the downward slopes of heaven.
- 8 The ever-slaying, bold and furious Indra, the bright
bolt's lord, the strong, the great, the boundless,
Who slayeth Vritra and acquireth booty, giver of
blessings, Maghavan the bounteous.
- 9 Alone renowned as Maghavan in battles, he frighten-
eth away assembled armies.
He bringeth us the booty that he winneth : may
we, well-loved, continue in his friendship.

4 *Esteemed himself a hero* : as being the father of such a son.

5 *Extolling* : I follow Professor Wilson in taking *grīṇataḥ* as a nominative plural, a lightened form for *grīṇantaḥ*. Otherwise it is difficult to make sense out of the second line.

8 *Indra* : in this stanza is in the accusative case without a subject or a governing verb. Sāyaṇa supplies *vagam stotṛaḥ stumeti*, "we singers praise."

- 10 Renowned is he when conquering and when slaying :
 'tis he who winneth cattle in the combat.
 When Indra hardeneth his indignation all that is
 fixed and all that moveth fear him.
- 11 Indra hath won all kine, all gold, all horses,—Magha-
 van, he who breaketh forts in pieces ;
 Most manly with these men of his who help him,
 dealing out wealth and gathering the treasure.
- 12 What is the care of Indra for his mother, what
 cares he for the father who begat him ?
 His care is that which speeds his might in conflicts,
 like wind borne onward by the clouds that thunder.
- 13 Maghavan makes the settled man unsettled: he scat-
 ters dust that he hath swept together,
 Breaking in pieces like Heaven armed with lightning :
 Maghavan shall enrich the man who lauds him.
- 14 He urged the chariot-wheel of Sūrya forward : Etāṣa,
 speeding on his way, he rested.
 Him the black undulating cloud bedeweth, in this
 mid-air's depth, at the base of darkness,

11 *Who breaketh forts in pieces*: as it seems impossible to make any sense out of *pārviṣ*, I have adopted Professor Grassmann's conjecture, which is somewhat reluctantly accepted by Professor Ludwig, and read *pārbbhid* instead of the word in the text. Sāyana supplies *gatruseṇdh*, "armies of enemies." *These men*: who sing his praises and so increase his strength.

12 *His care is*: there are no corresponding words in the text, but it is necessary to supply something of the kind. The meaning is, Indra is independent of, and cares nothing about, his parents, but he does care for his dear ally the thunderbolt.

13 *Scatters dust*: causes commotion and keeps the world in a state of unrest.

14 This difficult stanza appears to refer to an eclipse of the Sun. Indra was urging on the Sun's chariot when suddenly he rested or stopped Etāṣa the horse that drew it, and threw him back into the black moist cloud of the darkness of night. See Book I. P21, 13.

- 15 As in the night the worshipper and priest.
 16 Eager for booty, craving strength and horses, we
 singers stir Indra, the strong, for friendship,
 Who gives the wives we seek, whose succour fails
 not, to hasten, like a pitcher to the fountain.
 17 Be thou our guardian, show thyself our kinsman,
 watching and blessing those who pour the Soma ;
 As friend, as sire, most fatherly of fathers, giving
 the suppliant vital strength and freedom.
 18 Be helping friend of those who seek thy friendship :
 give life, when lauded, Indra, to the singer..
 For, Indra, we the priests have brought thee hither,
 exalting thee with these our sacrifices.
 19 Alone, when Indra Maghavan is lauded, he slayeth
 many ne'er resisted Vṛitras.
 Him in whose keeping is the well-loved singer never
 do gods or mortals stay or hinder.
 20 E'en so let Maghavan, the loud-voiced Indra, give us
 true blessings, foeless, men's upholder.
 King of all creatures, give us glory amply, exalted
 glory due to him who lauds thee.
 21 Now, Indra! lauded, glorified with praises, let power
 swell high like rivers for the singer.
 For thee a new hymn, lord of bays! is fashioned.
 May we, car-borne, through song be victors ever.

15 The meaning is uncertain. Sâyana explains, 'as the sacrificer sprinkles Soma upon the invoking priest Agni,' taking *hotâ*, a nominative case, as *hotâram*, an accusative. Professor Grassmann thinks that the single Pâda was originally a gloss on the preceding stanza.

16 *Who gives the wives we seek*: perhaps referring, as Professor Ludwig observes, to the forcible abduction of women after a victory.

HYMN XVIII.

Indra and others.

THIS is the ancient and accepted pathway by which
all gods have come into existence.

Hereby could one be born though waxen mighty.
Let him not, otherwise, destroy his mother.

2 Not this way go I forth : hard is the passage. Forth
from the side obliquely will I issue.

Much that is yet undone must I accomplish : one
must I combat and the other question.

3 He bent his eye upon the dying mother : My word
I now withdraw. That way I follow.

In Twashtar's dwelling Indra drank the Soma, a
hundred worth of juice from both the beakers.

4 What strange act shall he do, he whom his mother
bore for a thousand months and many autumns ?

No peer hath he among those born already, nor among
those who shall be born hereafter.

The metre is Trishṭup. Indra, Aditi, and Vāmadeva are said to be the Ṛishis or seers as well as the deities of the hymn as it consists of conversation in which all bear part. The hymn appears to be made up of somewhat incoherent fragments, and the commentators do not seem to have been successful in their apportionment of the stanzas to the several speakers.

1 The main subject is the birth and infancy of Indra. He refuses to be born in the usual manner and insists on coming into the world in another way. The speaker—Vyansa his father, Aditi his mother, or some other—dissuades him, eventually, it seems, (stanza 3) with success. The commentators erroneously take the stanza as referring to the birth of Vāmadeva.

2 Indra, as yet unborn, is the speaker. *One*: perhaps Vṛitra. *The other*: perhaps Vishṇu, whom he addresses in stanza 11.

3 Indra, who has changed his mind, speaks the second half of the first line.

4 It is not clear who the speaker is. Professor Wilson observes : "Aditi defends her son upon the plea that, as his period of gestation was marvellous, his actions are not to be compared with those of any others."

- 5 Deeming him a reproach, his mother hid him, Indra,
endowed with all heroic valour.
Then up he sprang himself, assumed his vesture, and
filled, as soon as born, the earth and heaven.
- 6 With lively motion onward flow these waters, the
holy ones, shouting, as 'twere, together.
Ask them to tell thee what the floods are saying,
what girdling rock the waters burst asunder.
- 7 Are they addressing him with words of welcome?
Will the floods take on them the shame of Indra?
With his great thunderbolt my son hath slaughtered
Vṛitra, and set these rivers free to wander.
- 8 I cast thee from me, mine,—thy youthful mother;
thee, mine own offspring, Kushavā hath swallowed.
To him, mine infant, were the waters gracious. Indra,
my son, rose up in conquering vigour.
- 9 Thou art mine own, O Maghavan, whom Vyansa
struck to the ground and smote thy jaws in pieces.

5 *Deeming him a reproach*: either because he appeared to be weak, or because, as Sāyana says, he was born in a chamber in privacy unworthy of so great a god.

6 *What girdling rock*: an allusion to the prison of thick cloud from which Indra freed the waters.

7 *Words of welcome*: *nivida*, sentences or short formularies inserted in a liturgy and containing epithets or short invocations of the gods; speeches or short texts from the Veda, according to Sāyana.

The shame of Indra: his fancied guilt incurred in slaying Vṛitra. See Book I. 32. 14.

8 *Mine*: Sāyana explains *mamat* as 'exulting.' Professor Roth, whom Professor Grassmann and the translators of the *Siebenzig Lieder* follow, renders it by *now*—now. I have preferred Professor Ludwig's interpretation, originally due to Benfey, and taken the word as another form of *mama*. The word is important as expressing Aditi's acknowledgment of Indra as her son. *Kushavā*: according to Sāyana, a Rākshasi or female demon who swallowed Indra at his birth.

9 *Vyansa*: a Rākshasa, called also *Dāsa*, that is, savage or barbarian, who attempted to kill Indra.

- But, smitten down, the mastery thou gainedst, and
with thy bolt the Dāsa's head thou crushedst.
- 10 The heifer hath brought forth the strong, the mighty,
the unconquerable bull, the furious Indra.
The mother left her unlicked calf to wander, seeking,
himself, the path that he would follow.
- 11 Then to her mighty child the mother turned her,
saying, My son, these deities forsake thee.
Then Indra said, about to slaughter Vṛitra, O my
friend Vishṇu, stride full boldly forward.
- 12 Who was he then who made thy mother widow?
Who sought to slay thee lying still or moving?
What god, when by the foot thy sire thou tookest
and slewest, was at hand to give thee comfort?
- 13 In deep distress I cooked a dog's intestines.
Among the gods I found not one to comfort.
My consort I beheld in degradation. The falcon
then brought me the pleasant Soma.

10 *The heifer* : Aditi, the young mother of Indra.

11 *Stride full boldly forward* : that is, assist me in my battle with Vṛitra. Professor Grassmann and the translators of the *Siebzig Lieder* render the passage differently. "O Vischnu, Freund, geh etwas doch zur Seite," and, "Vishnu mein Freund geh etwas aus dem Wege;" that is, 'step aside,' or 'out of the way,' and let me conquer Vṛitra without thy aid.

12 This appears to be Vishṇu's answer. Why dost thou ask me to help thee now? Didst thou not slay thine own father, thy father who sought to kill thee when yet unborn and when coming to the birth? Vyansa appears to be the father whom Indra slew (stanza 9). Sāyaṇa merely says that the allusions are variously explained by the followers of the Taittiriya school of the Yajurveda.

13 This appears to be Vāmadeva's excuse for having in his utmost need cooked and eaten, or desired to eat, impure flesh. "So *Manu* has, Vāmadeva who well knew right and wrong, was by no means rendered impure, though desirous, when oppressed with hunger, of eating the flesh of dogs for the preservation of his life, X. 106."—Wilson. *The falcon* : alluding to the way in which the Soma was first brought from heaven. Sāyaṇa explains it as 'Indra coming swiftly as a falcon.'

HYMN XIX.

Indra.

- THEE, verily, O thunder-wielding Indra, all the gods here, the helpers swift to listen,
 And both the worlds elected, thee the mighty, high, waxen strong, alone to slaughter Vṛitra.
- 2 The gods, as worn with eld, relaxed their efforts : thou, Indra, born of truth, wast sovran ruler.
 Thou slewest Ahi who besieged the waters, and duggest out their all-supporting channels.
- 3 The insatiate one, extended, hard to waken, who slumbered in perpetual sleep, O Indra,—
 The dragon stretched against the seven prone rivers, where no joint was, thou rentest with thy thunder.
- 4 Indra with might shook earth and her foundation, as the wind stirs the water with its fury.
 Striving, with strength he burst the firm asunder, and tore away the summits of the mountains.
- 5 They ran to thee as mothers to their offspring : the clouds, like chariots, hastened forth together.
 Thou didst refresh the streams and force the billows : thou, Indra, settest free the obstructed rivers.
- 6 Thou for the sake of Vayya and Turvīti didst stay the great stream, flowing, all-sustaining ;
 Yea, at their prayer didst check the rushing river and make the floods easy to cross, O Indra.

The metre is Trishṭup.

2 *Relaxed their efforts* : or abdicated their functions as protectors and made over to Indra the duty of slaying the oppressor Vṛitra.

3 *Where no joint was* : that would have facilitated his dismemberment.

5 *The clouds* : according to Sāyaṇa, *adrayaḥ*, mountains or clouds, here means the Maruts.

6 *Vayya and Turvīti* : Turvīti has been mentioned frequently in Book I. as having been protected by Indra, and Vayya is said to have been his companion. See Vol. I., Index of Names.

- 7 He filled the young maids skilled in Law, unwedded,
like fountains bubbling up and streaming onward.
He inundated thirsty plains and deserts, and milked
the dry cows of the mighty master.
- 8 Through many a morn and many a lovely autumn,
having slain Vṛitra, he set free the rivers.
Indra hath set at liberty to wander on earth the
streams encompassed, pressed together.
- 9 Lord of bay steeds, thou broughtest from the ant-
hill the unwedded damsel's son whom ants were
eating.
The blind saw clearly, as he grasped the serpent, rose,
brake the pot: his joints again united.
- 10 To the wise man, O sage and sovran ruler, the man
who knoweth all thine ancient exploits
Hath told these deeds of might as thou hast wrought
them, great acts, spontaneous, and to man's
advantage.
- 11 Now, Indra! lauded, glorified with praises, let powers
swell high, like rivers, for the singer.
For thee a new hymn, lord of bays! is fashioned.
May we, car-borne, through song be victors ever.

7 *The young maids skilled in Law*: the rivers that know and follow the law of their being, the Order of the universe.

He milked the dry cows: he drew rain from the clouds which had hitherto been prevented by their mighty master Vṛitra from yielding their stores.

9 Sāyaṇa says that Agrū (unwedded) was a woman of that name, whose son was hidden in an ant-hill, whence Indra rescued him, restored his sight, and re-united his broken joints.

Broke the pot: broke through the ant-hill in which he was confined. Professor Ludwig thinks that the son of the unwedded damsel is the lightning which burst forth from the parent cloud. The passage is obscure.

HYMN XX.

Indra.

- FROM near or far away may mighty Indra, giver of succour, come for our protection,
 Lord of men, armed with thunder, with the strongest, slaying his foes in conflict, in the battles.
- 2 May Indra come to us with tawny coursers, inclined to us to favour and enrich us.
 May Maghavan, loud-voiced and wielding thunder, stand by us at this sacrifice, in combat.
- 3 Thou, honouring this our sacrifice, O Indra, shalt give us strength and fill us full of courage.
 To win the booty, thunder-armed ! like hunters may we with thee subdue in fight our foemen.
- 4 Loving us well, benevolent, close beside us, drink, godlike Indra, of the well-pressed Soma.
 Drink of the meath we offer, and delight thee with food that cometh from the mountain ridges.
- 5 Him who is sung aloud by recent sages, like a ripe-fruited tree, a scythe-armed victor,—
 I, like a bridegroom thinking of his consort, call hither Indra, him invoked of many ;

The metre is Trishtubh.

1 *With the strongest* : the most powerful Maruts.

4 *That cometh from the mountain ridges* : where the Soma was said especially to grow. According to Sâyana's interpretation, the translation would be, 'with the food brought thee with the hymn of noonday.' *Prishtha* means both 'back, or high ridge,' and 'a hymn employed at the midday oblation,' and the meaning of the adjective *prishthya* is similarly ambiguous.

5 *A scythe-armed victor* : the meaning is uncertain. Sâyana explains *srinyah* as 'armed with a hook or sickle,' 'skilled in the use of arms.' Professor Ludwig translates, 'wie ein fassender haken,' 'like a grasping hook.' Professor Aufrecht thinks that *srinyo na jetâ* may perhaps mean, "like a winner of sickles (as a prize). Professor Grassmann thinks that a reaper, cutting down corn with his sickle, is intended.

- 6 Him who in native strength is like a mountain, the
lofty Indra born of old for conquest,
Terrific wielder of the ancient thunder, filled full with
splendour as a jar with water.
- 7 Whom from of old there is not one to hinder, none
to curtail the riches of his bounty.
Pouring forth freely, O thou strong and mighty,
vouchsafe us riches, god invoked of many!
- 8 Of wealth and homes of men thou art the ruler,
and opener of the stable of the cattle.
Helper of men, winner of spoil in combats, thou
ledest to an ample heap of riches.
- 9 By what great might is he renowned as strongest,
wherewith the lofty one stirs up wild battles?
Best soother of the worshipper's great sorrow, he
gives possessions to the man who lauds him.
- 10 Slay us not; bring, bestow on us the ample gift
which thou hast to give to him who offers.
At this new gift, with this laud sung before thee,
extolling thee, we, Indra, will declare it.
- 11 Now, Indra! lauded, glorified with praises, let power
swell high, like rivers, for the singer.
A new hymn, lord of bays! for thee is fashioned.
May we, car-borne, through song be victors ever.

HYMN XXI.

Indra.

MAY Indra come to us for our protection; here be
the hero, praised, our feast-companion.

May he whose powers are many, waxen mighty,
cherish, like Dyaus, his own supreme dominion.

6 *Wielder of the ancient thunder*: I follow Sâyana, but am not satisfied with his explanation. Professor Grassmann follows Bollensen in reading *vrajam*, cowpen, instead of *vajram*, thunderbolt, and this is the reading given also in the St. Petersburg Lexicon. If this alteration were adopted the translation would be, 'the fierce discloser of the firm-built cow-stall.'

The metre is Trishṭup.

- 2 Here magnify his great heroic exploits, most glorious one, enriching men with bounties,
Whose will is like a sovran in assembly, who rules the people, conqueror, all-surpassing.
- 3 Hither let Indra come from earth or heaven, hither with speed from firmament or ocean ;
With Maruts, from the realm of light to aid us, or from a distance from the seat of Order.
- 4 That Indra will we laud in our assemblies, him who is lord of great and lasting riches,
Victor with Vāyu where the herds are gathered, who leads with boldness on to higher fortune.
- 5 May the priest, lord of many blessings, striving,—who fixing reverence on reverence, giving
Vent to his voice, inciteth men to worship—with lauds bring Indra hither to our dwellings.
- 6 When sitting pondering in deep devotion in Auṣija's abode they ply the press-stone,
May he whose wrath is fierce, the mighty bearer, come as the house-lord's priest within our chambers.
- 7 Surely the power of Bhārvara the mighty for ever helpeth to support the singer ;
That which in Auṣija's abode lies hidden, to come forth for delight and for devotion.

3 *From a distance from the seat of Order* : perhaps, from the farthest limit of the ordered universe. According to Sāyana, from the region of cloud, *meghalokāṭi*.

4 *Where the herds are gathered* : in places where cattle, the prize of victory, abound.

5 *The priest* : apparently Agni. *Fixing reverence on reverence* : urging men to continual adoration.

6 *Auṣija*, is generally a patronymic of the Rishi Kakshivān and others. According to Sāyana the institutor of the sacrifice is meant. The stanza is obscure.

7 *Bhārvara* : according to Sāyana, a name of Indra as son of Bharvara, the supporter of the world, that is, Prajāpati. Professor

- 8 When he unbars the spaces of the mountains and quickens with his floods the water-torrents,
He finds in lair the buffalo and wild-ox when the wise lead him on to vigorous exploit.
- 9 Auspicious are thy hands, thine arms well-fashioned which proffer bounty, Indra, to thy praiser.
What sloth is this? Why dost thou not rejoice thee? Why dost thou not delight thyself with giving?
- 10 So Indra is the truthful lord of treasure. Freedom he gave to man by slaying Vṛitra.
Much-lauded! help us with thy power to riches: may I be sharer of thy godlike favour.
- 11 Now, Indra! lauded, glorified with praises, let power swell high, like rivers, for the singer.
For thee a new hymn, lord of bays! is fashioned.
May we, car-borne, through song be victors ever.

HYMN XXII.

Indra.

THAT gift of ours which Indra loves and welcomes,
even that he makes for us, the great and strong one.
He who comes wielding in his might the thunder,
Maghavan, gives prayer, praise, and laud, and Soma.

Grassmann thinks that Agni is meant, and Professor Ludwig considers it tolerably clear that Bhārvara is identical with Auṣija. The exact meaning of the stanza is doubtful, but its general purport appears to be that Bhārvara, whether he be Auṣija, or Indra, or Agni, has a store of wealth or power to protect the worshipper and assist him in the performance of his religious duties.

8 *When he unbars*: when Indra lays open the interior of the mountain of clouds within which the rain is imprisoned.

The buffalo and wild-ox: the Gaurā (Bos gaurus) and the Gavaya (Bos gavaeus) are two kinds of wild cattle. The *gaurasya* and *gavayasya* of the text must be taken as partitive genitives after *vidat*, he finds. "The purport of the expression, according to the scholiast, is, that Indra obtains these two animals *tan dvau paśu labhate*, either for himself as sacrificial flesh, or for his worshippers, some of whom, at least, even now, would not object to eat the flesh of the wild oxen."—Wilson.

The metre is Trishtubh.

- 2 Bull, hurler of the four-edged rain-producer with both his arms, strong, mighty, most heroic ;
Wearing as wool Parushñi for adornment, whose joints for sake of friendship he hath covered.
- 3 God who of all the gods was born divinest, endowed with ample strength and mighty powers,
And bearing in his arms the yearning thunder with violent rush caused heaven and earth to tremble.
- 4 Before the high god, at his birth, heaven trembled, earth, and the steeps, and many precipices.
The strong one bringeth nigh the Bull's two parents :
loud sing the winds, like men, in air's mid-region.
- 5 These are thy great deeds, Indra, thine, the mighty, deeds to be told aloud at all libations,
That thou, O hero, bold and boldly daring didst with thy bolt, by strength, destroy the dragon.
- 6 True are all these thy deeds, O most heroic. The milch-kine issued from the streaming udder.
In fear of thee, O thou of manly spirit, the rivers swiftly set themselves in motion.

2 *Rain-producer* : the thunderbolt or lightning which is supposed to cause rain by opening the cloud.

Parushñi : one of the rivers of the Panjâb, called in later times *Irâvati*, the modern *Râvi*. Indra appears to be represented as clothing himself in the wool-like waves, or fleecy vapours, of the river, and lovingly covering or uniting in one stream her several joints, limbs, or branches. "The phraseology here," Professor Wilson remarks, "is somewhat obscure, and the scholiast does not materially enlighten us."

4 The meaning of the second line is, Indra brings near, but holds apart, the heaven and the earth, the parents of the mighty Sun, and the winds sing in the intermediate space which has thus been provided for them.

6 *The milch-kine* : streams of fertilizing rain. The *udder* is the cloud.

- 7 With joy, O Indra lord of tawny coursers, the sisters then, these goddesses, extolled thee,
When thou didst give the prisoned ones their freedom to wander at their will in long succession.
- 8 Pressed is the gladdening stalk as 'twere a river :
so let the rite, the toiler's power, attract thee
To us-ward, of the bright one, as the courser strains his exceedingly strong leather bridle.
- 9 Ever by us perform thy most heroic, thine highest, best victorious deeds, O victor.
For us make Vritras easy to be conquered : destroy the weapon of our mortal foeman.
- 10 Graciously listen to our prayer, O Indra, and strength of varied sort bestow thou on us.
Send to us all intelligence and wisdom : O Maghavan, be he who gives us cattle.
- 11 Now, Indra ! lauded, glorified with praises, let wealth swell high like rivers to the singer.
For thee a new hymn, lord of bays ! is fashioned.
May we, car-borne, through song be victors ever.

HYMN XXIII.

Indra.

How, what priest's sacrifice hath he made mighty,
rejoicing in the Soma and its fountain ?
Delighting in the juice, eagerly drinking, the lofty
one hath waxed for splendid riches.

7 *The sisters* : the rivers.

8 The construction of the middle portion of the stanza is very difficult.

The general meaning appears to be, 'The Soma has been pressed and the juice flows copiously. Let our sacrifice draw thee hither with all the strength of a hard-pulling horse.' Who 'the bright one' is is not clear ; probably Agni is meant.

The metre is Trishtubh.

1 *Mighty* : effectual. *Its fountain* : more literally, udder ; the sacrifice, the source from which the Soma flows as milk from the udder of the cow. *For splendid riches* : in order to bestow splendid wealth on the sacrificer, according to Sâyana.

- 2 What hero hath been made his feast-companion?
 Who hath been partner in his loving-kindness?
 What know we of his wondrous acts? How often
 comes he to aid and speed the pious toiler?
- 3 How heareth Indra offered invocation? How, hear-
 ing, marketh he the invoker's wishes?
 What are his ancient acts of bounty? Wherefore
 call they him him who filleth full the singer?
- 4 How doth the priest who laboureth, ever longing,
 win for himself the wealth which he possesseth?
 May he, the god, mark well my truthful praises,
 having received the homage which he loveth:
- 5 How, and what bond of friendship with a mortal
 hath the god chosen as this morn is breaking?
 How, and what love hath he for those who love him,
 who have entwined in him their firm affection?
- 6 Is then thy friendship with thy friends most mighty?
 Thy brotherhood with us,—when may we tell it?
 The streams of milk move, as most wondrous sun-
 light, the beauty of the lovely one for glory.
- 7 About to slay the Indra-less destructive spirit he
 sharpens his keen arms to strike her,
 Whereby the strong, although our debts' exactor;
 drives in the distant mornings that we know not.

2 *What hero, etc*: no one is allowed to share the offerings made to Indra, or to know his benevolent intentions.

6 *The streams of milk*: this line is difficult. Indra's close connexion with the Sun is referred to, and the general purport may be, as Professor Ludwig suggests: When thou risest up as the Sun, then we declare thy brotherhood with us; or in other words, Indra's beauty is made known like the light of the Sun. Sāyana explains *sargāḥ* as, the efforts, (*udyogāḥ*), *goh*, of the moving one (Indra).

7 *Spirit*: the Druh, or mischievous female sprite who does not acknowledge Indra. The purport of the second line is: Indra, although the punisher of our sins, does not suffer us to be destroyed by evil spirits, but continuing to rise as the Sun, urges on a succession of mornings in the light of which the demons of the night disappear.

- 8 Eternal law hath varied food that strengthens;
thought of eternal law removes transgressions.
The praise-hymn of eternal law, arousing, glowing,
hath opened the deaf ears of the living.
- 9 Firm-seated are eternal law's foundations; in its fair
form are many splendid beauties.
By holy law long-lasting food they bring us; by holy
law have cows come to our worship.
- 10 Fixing eternal law he, too, upholds it: swift moves
the might of law and wins the booty.
To law belong the vast deep earth and heaven:
milk-kine supreme, to law their milk they render.
- 11 Now, Indra! lauded, glorified with praises, let power
swell high like rivers to the singer.
For thee a new hymn, lord of bays, is fashioned. May
we, ear-borne, through song be victors ever.

HYMN XXIV.

Indra.

WHAT worthy praise will bring before us Indra, the
son of strength, that he may grant us riches?
For he, the hero, gives the singer treasures: he is
the lord who sends us gifts, ye people.

8 *Eternal law*: here, Śāyana says, the word *ṛita* means Āditya, or Indra, or sacrifice. Its meaning varies slightly in this and the two following stanzas, but the original idea of regularity, conformity to, or establishment by, eternal order or law, is found throughout. In the second line *eternal law* is the regular law-ordained sacrifice. *Glowing*: brilliant, or clearly sounding. *The living*: the worshipper.

9 *They bring us*: that is, the cows which have come to our worship, to be presented to the priests as payment of their services.

10 *Fixing eternal law*: the establisher of the law is also its upholder or administrator. Professor Wilson translates: "The (worshipper) subjecting Rita (to his will) verily enjoys Rita."

To law belong: or, were made for the sake of order or law—ordained sacrifice. *Milk-kine supreme*: bounteous heaven and earth, which cherish and support sacrifice or eternal order in general.

The metre is Trishṭup, except stanza 10 in which it is Anusṭup.

1 *The son of strength*: the mighty one.

- 2 To be invoked and hymned in fight with Vṛitra, that well-praised Indra gives us real bounties.
That Maghavan brings comfort in the foray to the religious man who pours libations.
- 3 Him, verily, the men invoke in combat; risking their lives they make him their protector,
When heroes, foe to foe, give up their bodies, fighting, each side, for children and their offspring.
- 4 Strong god! the folk at need put forth their vigour, striving together in the whirl of battle.
When warrior bands encounter one another some in the grapple quit themselves like Indra.
- 5 Hence many a one worships the might of Indra: hence let the brew succeed the meal-oblation.
Hence let the Soma banish those who pour not: even hence I joy to pay the strong one worship.
- 6 Indra gives comfort to the man who truly presses for him who longs for it the Soma,
Not disaffected, with devoted spirit: this man he takes to be his friend in battles.
- 7 He who this day for Indra presses Soma, prepares the brew and fries the grains of barley—
Loving the hymns of that devoted servant, Indra vouchsafes to him heroic vigour.
- 8 When the impetuous chief hath sought the conflict, and the lord looked upon the long-drawn battle,
The matron calls to the strong god whom pressers of Soma have inspirited in the dwelling.

5 *Let the brew succeed the meal-oblation*: or, let the offering of cooked viands follow that of the sacrificial cake; let varied offerings be made in rapid succession. *Let the Soma banish*: let those who pour no Soma-libations to Indra be kept at a distance from those who thus worship him.

8 When the chieftain has gone out to fight, his wife calls on Indra to protect him. According to Sāyana, the 'impetuous chief,' 'the lord,' is Indra whom his consort recalls to drink the Soma-juice which has been prepared for him by men.

- 9 He bid a small price for a thing of value : I joyed,
returning, that I had not sold it.
He for a great price gave not up a trifle. Simple and
clever, both milk out the udder.
- 10 Who for ten milch-kine purchaseth from me this
Indra who is mine ?
When he hath slain the Vṛitras let the buyer give
him back to me.
- 11 Now, Indra ! lauded, glorified with praises, let wealth
swell high like rivers for the singer.
For thee a new hymn, lord of bays, is fashioned. May
we, car-borne, through song be victors ever.

HYMN XXV.

Indra.

- WHAT friend of man, god-loving, hath delighted,
yearning therefor, this day in Indra's friendship ?
Who with enkindled flame and flowing Soma laudeth
him for his great protecting favour ?
- 2 Who hath with prayer bowed to the Soma-lover ?
What pious man endues the beams of morning ?
Who seeks bond, friendship, brotherhood, with Indra ?
Who hath recourse unto the sage for succour ?

9 *Both milk out the udder* : both the simple, or needy, buyer and the shrewd seller make as much as they can out of the bargain ; "thereout suck they no small advantage." "So reflecting, *Vāmadeva* having by much praise got Indra into his possession or subjugation, purposes to make a bargain when about to dispose of him, as in verse 10." See Professor Wilson's Note for Śāyana's explanation of the passage. Professor Grassmann banishes stanzas 9 and 10 to an appendix, as not originally belonging to the hymn which is generally considered by European scholars to be a composite production.

The metre is Trisṭup.

2 *Endues the beams of morning* : the expression means, apparently, 'betakes himself to prayer at day-break.' Śāyana's interpretation is, 'Who covers, that is, supports, the cows given by Indra ?'

- 3 Who claims to-day the deities' protection, lauds Aditi for light, or the Âdityas?
Of whose pressed stalk of Soma drink the Aṣvins, Indra, and Agni, well-inclined in spirit?
- 4 To him shall Agni Bhārata give shelter : long shall he look upon the sun uprising,
Who sayeth, Let us press the juice for Indra, man's friend, the hero manliest of heroes.
- 5 Him neither few men overcome, nor many : to him shall Aditi give spacious shelter.
Dear is the pious, the devout, to Indra ; dear is the zealous, dear the Soma-bringer.
- 6 This hero curbs the mighty for the zealous : the presser's brew Indra possesses solely :
No brother, kin, or friend to him who pours not, destroyer of the dumb who would resist him.
- 7 Not with the wealthy churl who pours no Soma doth Indra, Soma-drinker, bind alliance.
He draws away his wealth and slays him naked, own friend to him who offers, for the oblation.
- 8 Highest and lowest, men who stand between them, going, returning, dwelling in contentment,
Those who show forth their strength when urged to battle—these are the men who call for aid on Indra.

4 *Agni Bhārata* : Agni as the especial god of the Bharata family to which Vāmadeva the Rishi of the hymn belonged.

6 *Curbs the mighty* : the meaning of *prāṣuṣhātī* is somewhat uncertain : 'prompt discomfiter of foes.'—Sāyana. 'bridling, leading, driving or having swift horses.'—Prof. Roth. 'conqueror of the mighty.'—Prof. Ludwig. *The dumb* : the man who has no voice to praise him.

Naked : stripped of all his property ; destitute. *To him who offers, for the oblation* : according to Sāyana, 'to the man who pours the libation and prepares the dressed food ; 'to him who presents the libation and oblation.'—Wilson.

HYMN XXVI.

Indra.

- I HAVE been Manu and I have been Strya. I am the sage Kakshivân, holy singer.
 Kutsa the son of Arjuni I favoured. I am the sapient Ušanâ: behold me.
- 2 I have bestowed the earth upon the Ârya, and rain upon the man who brings oblation.
 I guided forth the loudly-roaring waters, and the gods moved according to my pleasure.
- 3 In the wild joy of Soma I demolished Sambara's forts, ninety-and-nine, together;
 And, utterly, the hundredth habitation, when helping Divodâsa Atithigva.
- 4 Before all birds be ranked this bird, O Maruts; supreme of falcons be this fleet-winged falcon,
 Because, strong-pinioned, with no car to bear him, he brought to Manu the god-loved oblation.
- 5 When the bird brought it, hence in rapid motion sent on the wide path fleet as thought he hurried.
 Swift he returned with sweetness of the Soma, and hence the falcon hath acquired his glory.
- 6 Bearing the stalk, the falcon speeding onward, bird bringing from afar the draught that gladdens,

The metre is Triâṣṭup. The deity of the first three stanzas is said to be either Indra or Paramâtmâ [the supreme spirit or soul of the universe]: the deity or deified object of the other stanzas is the Syena or falcon.

1 Indra is the speaker of the first three verses, although it is not clear what he means by saying that he is Kakshivân and Ušanâ, unless he intends to identify himself with all existence. For *Kakshivân*, *Kutsa*, and *Ušanâ*, see Vol. I., Index of Names.

3 *Sambara*; *Divodâsa*; *Atithigva* (here an adname or epithet of Divodâsa). See Vol. I., Index of Names.

4 *With no car to bear him*: literally, 'with his own wheel-less nature,' that is, by his own natural impulse. *Oblation*: the Soma.

6 *The draught that gladdens*: the plant that yields the exhilarating juice.

Friend of the gods, brought, grasping fast, the Soma
which he had taken from yon loftiest heaven.

- 7 The falcon took and brought the Soma, bearing
thousand libations with him, yea, ten thousand.
The sapient one destroyed malignant spirits, wise, in
wild joy of Soma, slew the foolish.

HYMN XXVII.

The Falcon.

I KNEW, while yet in embryo existence, all genera-
tions of these gods in order.

A hundred iron fortresses confined me, but forth I
flew with rapid speed a falcon.

- 2 Not at his own free pleasure did he bear me: he
conquered with his strength and manly courage.
Straightway the wise one slew the evil spirits, and
passed the winds as he grew yet more mighty.

7 *The sapient one* : Indra.

The metre is Trishṭup, except in stanza 5 which is Śakvari, consisting of fifty-six syllables. In Professor Grassmann's opinion the concluding half-line is merely a superfluous repetition.

1 According to the scholiast the Rishi Vāmadeva is the speaker. "Until the sage comprehended the difference between the body and the soul, and learned that soul was unconfined, he was subject to repeated births; but in this stage he acquired divine knowledge, and burst through his bonds with the force and celerity of a hawk from the nest."—Wilson. But it seems that the speaker is either the falcon or Soma, most probably, as Professor Ludwig says, the latter which while the falcon bore it away from the place where it was kept may be said to have flown away as, that is, with the speed of, a falcon.

2 *Not at his own free pleasure* : the falcon's mere will was not enough, says Soma; he had first to fight and conquer my keepers.

The wise one : Indra. See stanza 7 of the preceding hymn.

3 When with loud cry from heaven down sped the falcon, thence hasting like the wind he bore Purandhi.

Then, wildly raging in his mind, the archer Kṛiṣṇu aimed and loosed the string to strike him.

4 The falcon bore him from heaven's lofty summit as Indra's friend's straight-speeding car bore Bhujyu. Then downward hither fell a flying feather of the bird hasting forward in his journey.

5 And now let Maghavan accept the beaker, white, filled with milk, filled with the shining liquid ;

The best of sweet meath which the priests have offered : that Indra to his joy may drink, the hero, that he may take and drink it to his rapture.

HYMN XXVIII.

Indra Soma.

ALLIED with thee, in this thy friendship, Soma, Indra for man made waters flow together,

Slew Ahi, and sent forth the seven rivers, and opened as it were the obstructed fountains.

2 Indu, with thee for his confederate Indra swiftly with might pressed down the wheel of Sūrya.

3 *Purandhi* : must here be an epithet or a name of Soma. The construction of the first line is difficult.

Kṛiṣṇu : a divine being whose duty is to guard the celestial Soma. See I. 155. 2.

4 The allusion in the first line is to the rescue of Bhujyu by the Aṣvins (see Vol. I., Index), and we should therefore expect *indrāvatoḥ*, 'of Indra's two friends,' instead of *indrāvato*.

The metre is Trishṭup.

1 *The seven rivers* : perhaps the five rivers of the Panjāb, the Indus, and the Sarasvatī. See I. §2. 12.

2 *Pressed down the wheel of Sūrya* : probably an eclipse of the sun is intended. *What rolled* : the sun's wheel. From the *great oppressor* : "*maho druho, prabhūtasya drogdhuḥ*, of the very mighty oppressor or tyrant, alluding probably to his heat."—Wilson. *Indu* : a drop, especially a drop of Soma-juice, is a frequently-occurring name of the god Soma.

What rolled on heaven's high top for all things living
was separated from the great oppressor.

- 3 Indra smote down, Agni consumed, O Indu, the
Dasyus ere the noontide in the conflict.

Of those who gladly sought a hard-won dwelling he
cast down many a thousand with his arrow.

- 4 Lower than all besides hast thou, O Indra, cast
down the Dasyus, abject tribes of Dâsas.

Ye drave away, ye put to death the foemen, and took
great vengeance with your murdering weapons.

- 5 So, of a truth, Indra and Soma, heroes, ye burst the
stable of the kine and horses,

The stable which the bar of stone obstructed ; and
piercing through set free the habitations.

HYMN XXIX.

Indra.

COME, lauded, unto us with powers and succours,
O Indra, with thy tawny steeds, exulting,
Past even the foeman's manifold libations, glori-
fied with our hymns, true wealth-bestower.

- 2 Man's friend, to this our sacrifice he cometh marking
how he is called by Soma-pressers.

Fearless, and conscious that his steeds are noble, he
joyeth with the Soma-pouring heroes.

- 3 Make his ears hear, that he may show his vigour and
may be joyful in the way he loveth.

May mighty Indra pouring forth in bounty bestow
on us good roads and perfect safety ;

Ere the noontide : in the forenoon, when they have inspirited
themselves with draughts of Soma-juice.

Ye burst the stable of the kine and horses : liberated the kine,
that is, the imprisoned waters which fertilized the earth and caused
cattle and horses to multiply.

The metre is Trishtub.

1 *Past* : or, over ; that is, let not the offerings of our enemies
detain thee.

3 *Heroes* : eminent men who institute sacrifices.

- 4 He who with succour comes to his implorer, the singer here who with his song invites him ;
 He who himself sets to the pole swift coursers, he who hath hundreds, thousands, thunder-wielder.
- 5 O Indra Maghavan, by thee protected may we be thine, princes and priests and singers,
 Sharing the riches sent from lofty heaven which yields much food, and all desire its bounty.

HYMN XXX.

Indra.

- O INDRA, Vritra-slayer, none is better, mightier than thou : Verily there is none like thee.
- 2 Like chariot-wheels these people all together follow after thee : Thou ever art renowned as great.
- 3 Not even all the gathered gods conquered thee, Indra, in the war, When thou didst lengthen days by night.
- 4 When for the sake of those oppressed, and Kutsa as he battled, Thou stolest away the Sun's car-wheel.

4 *Hundreds, thousands* : apparently, of treasures, and not horses as Sâyana explains.

5 *Princes* : the institutors of the sacrifice, the *Sûris*. The phraseology of the second line is somewhat obscure. Professor Wilson renders it : "participant with thee for the sake of distributing brilliant wealth, and abundant food, entitled to (our) commendation." Professor Ludwig, in his commentary, suggests that the meaning may be that the institutors of the sacrifice are to distribute the wealth, and the priests to receive it.

The metre is Trishţup, with Anushtup in stanzas 3 and 24.

3 This seems to be the meaning of the text,—a contest between Indra and the rest of the gods,—and stanza 5 appears to confirm this interpretation. Professor Wilson, following Sâyana, translates : "Verily all the gods with thee (for) their strength, have warred (with the *Asuras*) ; wherefore thou hast destroyed them by day and by night."

When thou didst lengthen days : cf. II. 19. 3.

Kutsa : see Vol. I., Index. *Stolest away the Sun's car-wheel* : an eclipse of the Sun, perhaps, is intended.

- 5 When, fighting singly, Indra, thou o'ercamest all the
furious gods, thou slewest those who strove with
thee.
- 6 When also for a mortal man, Indra, thou speddest
forth the Sun,
And holpest *Etāṣa* with might.
- 7 What? *Vṛita*-slayer, art not thou, *Maghavan*, fiercest
in thy wrath?
So hast thou conquered *Dānu* too.
- 8 And this heroic deed of might thou, Indra, also hast
achieved,
That thou didst smite to death the dame, Heaven's
daughter, meditating ill.
- 9 Thou, Indra, mighty one, didst crush *Ushas*, though
daughter of the Sky,
When lifting up herself in pride.
- 10 Then from her chariot *Ushas* fled, affrighted, from
her ruined car,
When the strong god had shattered it.
- 11 So there this car of *Ushas* lay, broken to pieces, in
Vipâs,
And she herself fled far away.

5 *All the furious gods*: according to *Sâyana*, 'all those who strove against the gods.'

6 *And holpest Etāṣa*: that is, the return of day on some particular occasion is attributed to Indra's intervention on behalf of his favourite. See Vol. I., Index.

7 *Dānu*: *Vṛita* the son of *Danu*.—*Sâyana*.

8 The destruction by Indra of the chariot of *Ushas* or Dawn appears to mean the extinction of her light after the rising of the Sun. So in II. 15. 6. Indra is said to have 'crushed with his thunder-bolt the car of *Ushas*, rending her slow steeds with his rapid coursers.' The myth is alluded to in other passages also. See X. 138. 5.

11 *In Vipâs*: or on the bank of that river.

- 12 Thou, Indra, didst with magic power resist the overflowing stream
Who spread her waters o'er the land.
- 13 Valiantly didst thou seize and take the store which
Sushṇa had amassed,
When thou didst crush his fortresses.
- 14 Thou, Indra, also smotest down Kulitara's son Śambara,
The Dāsa, from the lofty hill.
- 15 Of Dāsa Varchin's thou didst slay the hundred thousand and the five,
Crushed like the fellies of a car.
- 16 So Indra, lord of hundred powers, caused the unwedded damsel's son,
The castaway, to share the lauds.
- 17 So sapient Indra, lord of might, brought Turvaṣa and Yadu, those
Who feared the flood, in safety o'er.
- 18 Arṇa and Chitraratha, both Āryas, thou, Indra, slewest swift,
On yonder side of Sarayu.

12 *The overflowing stream* : or, possibly, some stream called Vibālī, the exact meaning of the word being doubtful.

14 *Kulitara's son* : this is Sāyaṇa's explanation of *kaulitarāṃ*.

15 *Of Dāsa Varchin's* : of the followers of the demon or savage Varchin, See II. 14. 6. *And the five* : the position of *pancha* in the stanza seems to indicate that it is taken separately. Sāyaṇa prefixes it to *ṣaṭā*, making the number slain a thousand and five hundred.

Crushed like the fellies of a car : "(surrounding) him like the fellies (round the spokes of a wheel)." — Wilson.

The unwedded damsel's son : the son of Agrā, according to Sāyaṇa. See IV. 19. 9.

17 *Turvaṣa and Yadu* : So I. 174. 9. "When o'er the flood thou broughtest them, O hero, thou keptest Turvaṣa and Yadu safely."

Who feared the flood : literally, 'non-bathers' (*asndātrā*), meaning probably, unable to swim.

18 *Arṇa and Chitraratha* : two kings, says the scholiast, "presuming on their dignity as Āryas and devoid of faith in, or devotion to,

- 19 Thou, Vṛitra-slayer, didst conduct those two forlorn,
the blind, the lame :
None may attain this bliss of thine.
- 20 For Divodāsa, him who brought oblations, Indra
overthrew
A hundred fortresses of stone.
- 21 The thirty thousand Dāsas he with magic power and
weapons sent
To slumber, for Dabhīti's sake.
- 22 As such, O Vṛitra-slayer, thou art general lord of
kine for all,
Thou shaker of all things that be.
- 23 Indra, whatever deed of might thou hast this day to
execute,
None is there now to hinder it.
- 24 O watchful one, may Aryaman the god give thee all
goodly things.
May Pūshan, Bhaga, and the god Kartātī give all
things fair.

Indra." *Sarayu* here is probably some river in the Panjāb, and not the *Sarayu* of Oudh the modern *Sarjū*. *Turvaṣa* and *Yadu* may perhaps have crossed the river, and under the protection of Indra conquered two Āryan chiefs whose lands lay beyond it.

The blind, the lame : see II. 13. 12. where one man only, the out-cast, or *Parāvrij*, is spoken of as 'the halt and blind.'

20 *Divodāsa* : see Vol. I., Index.

21 *Dabhīti* : a Rishi favoured by Indra. See. Vol. I. Index.

24 *Kartātī* : from the position of the word in the stanza would appear to be the name of a separate god, but *Sāyapa* (who is followed by Professors Roth and Grassmann as well as Wilson) takes it as an epithet of *Pūshan*, i. e. the broken-toothed or toothless god. "According to the *Purāṇas*, *Pūshan* had his teeth knocked out by *Vīrabhadra*'s followers at *Dakṣa*'s sacrifice."—Wilson.

HYMN XXXI.

Indra.

- WITH what help will he come to us, wonderful, ever-
waxing friend,
With what most mighty company?
- 2 What genuine and most liberal draught will spirit
thee with juice to burst
Open e'en strongly-guarded wealth?
- 3 Do thou who art protector of us thy friends who
praise thee
With hundred aids approach us.
- 4 Like as a courser's circling wheel, so turn thee hither-
ward to us,
Attracted by the hymns of men.
- 5 Thou seekest as it were thine own stations with swift
descent of powers :
I share thee even with the Sun.
- 6 What time thy courage and his wheels together,
Indra, run their course
With thee and with the Sun alike:
- 7 For so, thou lord of power and might, the people
call thee Maghavan,
Giver, who pauses not to think.

The metre is Gâyatri, stanza 3 being in the Pâdanichrit variety with seven syllables instead of eight in each Pâda.

2 *Genuine and most liberal* : producing good results and causing thee to be most bountiful. *Strongly-guarded wealth* : to burst open the treasure-houses of our enemies and give us their contents; or the allusion may be to the waters shut up in the clouds.

4 *By the hymns* : literally, 'by the teams,' *niyudbhiḥ*, that is, strings of verses, hymns, or praises.

With swift descent of powers : by the natural and spontaneous outflow of thy divine strength, as water pours down a precipice. *I share thee* : "I glorify thee together with the Sun."—Wilson.

7 *Maghavan* : the rich and munificent one.

- 8 And verily to him who toils and presses Soma-juice
for thee
Thou quickly givest ample wealth.
- 9 No, not a hundred hinderers can check thy gracious
bounty's flow,
Nor thy great deeds when thou wilt act.
- 10 May thine assistance keep us safe, thy hundred and
thy thousand aids:
May all thy favours strengthen us.
- 11 Do thou elect us in this place for friendship and pros-
perity,
And great celestial opulence.
- 12 Favour us, Indra, evermore with overflowing store of
wealth :
With all thy succours aid thou us.
- 13 With new protections, Indra, like an archer, open
thou for us
The stables that are filled with kine.
- 14 Our chariot, Indra, boldly moves endued with splen-
dour, ne'er repulsed,
Winning for us both steeds and kine.
- 15 O Sûrya, make our fame to be most excellent among
the gods, most lofty as the heaven on high.

HYMN XXXII.

Indra.

- O THOU who slewest Vṛitra, come, O Indra, hither to
our side,
Mighty one with thy mighty aids.
- 2 Swift and impetuous art thou, wondrous amid the
well-dressed folk :
Thou doest marvels for our help.

The metre is Gâyatri.

2 *Amid the well-dressed folk* : the adjective *chitrinīshu*, feminine, plural, in the locative case, stands without a substantive, and Sāyaṇa supplies *prajāsu*, people ; well-dressed, perhaps, for a religious ceremony, or, possibly, armed for war.

- 3 Even with the weak thou smitest down him who is
stronger, with thy strength
The mighty, with the friends thou hast.
- 4 O Indra, we are close to thee ; to thee we sing aloud
our songs :
Help and defend us, even us.
- 5 As such, O caster of the stone, come with thy suc-
cours wonderful,
Blameless, and irresistible.
- 6 May we be friends of one like thee, O Indra, with
thy wealth of kine,
Comrades for lively energy.
- 7 For thou, O Indra, art alone the lord of strength
that comes from kine :
So grant thou us abundant food.
- 8 They turn thee not another way, when, lauded, lover
of the song !
Thou wilt give wealth to those who praise.
- 9 The Gotamas have sung their song of praise to thee
that thou mayst give,
Indra, for lively energy.
- 10 We will declare thy hero deeds, what Dāsa forts thou
brakest down,
Attacking them in rapturous joy.
- 11 The sages sing those manly deeds which, Indra,
lover of the song,
Thou wroughtest when the Soma flowed.
- 12 Indra, the Gotamas who bring thee praises have
grown strong by thee.
Give them renown with hero sons.
- 13 For, Indra, verily thou art the general treasure even
of all :
Thee, therefore, do we invoke.

5 *Caster of the stone* : wielder of the thunderbolt.

10 *In rapturous joy* : in exhilaration produced by the Soma-juice.

- 14 Excellent Indra, turn to us : glad thee among us with
the juice
Of Somas, Soma-drinker thou.
- 15 May praise from us who think on thee, O Indra,
bring thee near to us.
Turn thy two bay steeds hitherward.
- 16 Eat of our sacrificial cake : rejoice thee in the songs
we sing,
Even as a lover in his bride.
- 17 To Indra for a thousand steeds well-trained and fleet
of foot we pray,
And hundred jars of Soma-juice.
- 18 We make a hundred of thy kine, yea, and a thousand,
hasten nigh :
So let thy bounty come to us.
- 19 We have obtained, a gift from thee, ten water-ewers
wrought of gold :
Thou, Vṛitra-slayer, givest much.
- 20 A bounteous giver, give us much, bring much and
not a trifling gift :
Much, Indra, wilt thou fain bestow.
- 21 O Vṛitra-slayer, thou art famed in many a place as
bountiful :
Hero, thy bounty let us share.
- 22 I praise thy pair of tawny steeds, wise son of him
who giveth kine :
Terrify not the cows with these.

17 *Jars* : a *khārt* is properly a measure of grain, and by metonymy a vessel, jar, or pitcher, containing that quantity, which is said to be equal to about three of our bushels.

22 *Wise son of him who giveth kine* : Indra himself is the special giver of cattle, and this attribute of his may perhaps, as Professor Ludwig conjectures, be personified in an imaginary father Goshā, the winner or bestower of kine. Sāyana would force on *napāt*, son, the meaning *na pātayitā*, 'thou who dost not cast down' (thy worshippers). *With these* : two horses of thine. The meaning of this last Pāda is uncertain.

- 23 Like two slight images of girls, unrobed, upon a new-wrought post,
So shine thy bay steeds in their course.
- 24 For me the bays are ready when I start, or start not,
with the dawn, Innocuous in the ways they take.

HYMN XXXIII.

Ribhus.

- I SEND my voice as herald to the Ribhus ; I crave the white cow for the overspreading.
Wind-spced, the skilful ones in rapid motion have in an instant compassed round the heaven.
- 2 What time the Ribhus had with care and marvels done proper service to assist their parents,
They won the friendship of the gods; the sages carried away the fruit of their devotion.
- 3 May they who made their parents, who were lying like posts that moulder, young again for ever,—
May Vāja, Vibhvan, Ribhu, joined with Indra, protect our sacrifice, the Soma-lovers.
- 4 As for a year the Ribhus kept the milch-cow, throughout a year fashioned and formed her body,
And through a year's space still sustained her brightness, through these their labours they were made immortal.

23 *Images of girls*: perhaps as caryatids, but the passage is obscure. Professor Wilson translates: "Like two puppets on an arranged, new, and slender stage."

24 According to Sāyana, Let thy inoffensive bay horses give me a sufficiency at sacrifices whether I go to them in a car drawn by oxen or without a car so drawn, that is, on foot.

The metre is Trishtubh.

1 *For the overspreading*: a technical expression for pouring the milk into or over the Soma-juice. "For the dilution (of the Soma libation)."—Wilson. For the *Ribhus*, see Vol. I., Index.

- 5 Two beakers let us make,—thus said the eldest. Let us make three,—this was the younger's sentence. Four beakers let us make,—thus spoke the youngest. Twashtar approved this rede of yours, O Ribhus.
- 6 The men spake truth and even so they acted : this godlike way of theirs the Ribhus followed. And Twashtar, when he looked on the four beakers resplendent as the daylight, was contented.
- 7 When for twelve days the Ribhus joyed reposing as guests of him who never may be hidden, They made fair fertile fields, they brought the rivers. Plants spread o'er deserts, waters filled the hollows.
- 8 May they who formed the swift car, bearing heroes, and the cow omniform and all-impelling, Even may they form wealth for us,—the Ribhus dexterous-handed, deft in work and gracious.
- 9 So in their work the gods had satisfaction, pondering it with thought and mental insight. The gods' expert artificer was Vāja, Indra's Ribhukshan, Varuṇa's was Vibhvan.
- 10 They who, made glad with sacrifice and praises, wrought the two bays, his docile steeds, for Indra,—Ribhus, as those who wish a friend to prosper, bestow upon us gear and growth of riches.
- 11 This day have they set gladdening drink before you. Not without toil are gods inclined to friendship. Therefore do ye who are so great, O Ribhus, vouchsafe us treasures at this third libation.

5 *Two beakers* : or sacrificial ladles. See I. 20. 6.

7 *Him who never may be hidden* : the Sun ; Savitar.

8 *The swift car* : the three-wheeled chariot which bears the Aśvins.

The cow omniform : or of every hue. 'Indra hath yoked his bays, the Aśvins' car is horsed, Bṛihaspati hath brought the cow of every hue.'—I. 161. 6.

11 *At this third libation* : in the evening, the proper time for drink-offerings to the Ribhus.

The myth of the Ribhus is exceedingly obscure. They are re-

HYMN XXXIV.

Ribhus.

- To this our sacrifice come Ribhu, Vibhvan, Vāja,
and Indra, with the gift of riches,
Because this day hath Dhishanā the goddess set drink
for you : the gladdening draughts have reached you.
- 2 Knowing your birth and rich in gathered treasure,
Ribhus, rejoice together with the Ritus.
The gladdening draughts and wisdom have approached
you: send ye us riches with good store of heroes.
- 3 For you was made this sacrifice, O Ribhus, which ye,
like men, won for yourselves aforetime.
To you come all who find in you their pleasure : ye
all were—even the two elder—Vājas.

garded as ancient sacrificers who attained immortality as the reward of their pious labours. The parents whom they restored to youth appear to be the universal parents, heaven and earth, rejuvenated each morning and especially in the spring. The milch-cow (stanza 4) is perhaps the earth, regarded as the productive soil. The twelve days (stanza 7) are perhaps the twelve months following the beginning of the rains. For careful study and ingenious interpretations of the myth, see F. Nève, *Essai sur le mythe des Ribhavas*: Paris: 1847., and M. Bergaigne, *La Religion Védique*, II. 403—413; III. 51—55.

The metre is Trishṭup.

1 *Dhishanā*: a divinity closely connected with Soma and presiding over prosperity.

2 *Knowing your birth*: knowing how you have attained immortality and deification. *The Ritus*: the seasons personified and honoured as deities. The Ribhus as cosmic powers are closely connected with them.

3 *Vājas*: that is, although Vāja is strictly the name of the youngest of the three only, you are all entitled to that appellation which means active, strong, or spirited. Professor Grassmann translates: "ihr alle seid die ersten hier, O Vadscha's;" ye are all the first (entitled to precedence) here, O Vājas; but the word *uta* is then left untranslated.

- 4 Now for the mortal worshipper, O heroes, for him
who served you, was the gift of riches.
Drink, Vājas, Ribhus! unto you is offered, to gladden
you, the third and great libation.
- 5 Come to us, heroes, Vājas and Ribhukshans, glorified
for the sake of mighty treasure.
These draughts approach you as the day is closing,
as cows, whose calves are newly-born, their stable.
- 6 Come to this sacrifice of ours, ye children of strength,
invoked with humble adoration.
Drink of this meath, wealth-givers, joined with
Indra with whom ye are in full accord, ye princes.
- 7 Close knit with Varuṇa drink the Soma, Indra;
close-knit, hymn-lover! with the Maruts drink it;
Close-knit with drinkers first, who drink in season;
close-knit with heavenly dames who give us trea-
sures.
- 8 Rejoice in full accord with the Ādityas, in concord
with the Parvatas, O Ribhus;
In full accord with Savitar, divine one; in full accord
with floods that pour forth riches.
- 9 Ribhus, who helped their parents and the Aśvins,
who formed the milch-cow and the pair of horses,
Made armour, set the heaven and earth asunder,—
far-reaching heroes, they have made good offspring.
- 10 Ye who have wealth in cattle and in booty, in
heroes, in rich sustenance and treasure,
Such, O ye Ribhus, first to drink, rejoicing, give unto
us and those who laud our present

4 *The third and great libation* : see the preceding hymn, stanza 11.

5 *Ribhukshans* : Ribhukshan is another name of Ribhu, the eldest of the three.

7 *Drinkers first* : those who claim and receive the libation first; here, apparently, the Ritus or Seasons.

8 *Parvatas* : gods presiding over mountains.

9 *Made armour* : for the gods.

10 *Those who laud our present* : who accompany with hymns, and so recommend to the gods, our oblation.

- 11 Ye were not far : we have not left you thirsting,
 blameless in this our sacrifice, O Ribhus.
 Rejoice you with the Maruts and with Indra, with
 the kings, gods ! that ye may give us riches.

HYMN XXXV.

Ribhus.

- Come hither, O ye sons of strength, ye Ribhus ; stay
 not afar, ye children of Sudhanvan.
 At this libation is your gift of treasure. Let glad-
 dening draughts approach you after Indra's.
- 2 Hither is come the Ribhus' gift of riches ; here was
 the drinking of the well-pressed Soma,
 Since by dexterity and skill as craftsmen ye made
 the single chalice to be fourfold.
- 3 Ye made fourfold the chalice that was single : ye
 spake these words and said, O friend, assist us ;
 Then, Vâjas ! gained the path of life eternal, deft-
 handed Ribhus, to the gods' assembly.
- 4 Out of what substance was that chalice fashioned
 which ye made fourfold by your art and wisdom ?
 Now for the gladdening draught press out the liquor,
 and drink, O Ribhus, of the meath of Soma.
- 5 Ye with your cunning made your parents youthful ;
 the cup, for gods to drink, ye formed with cunning ;
 With cunning, Ribhus rich in treasure, fashioned the
 two swift tawny steeds who carry Indra.
- 6 Whoso pours out for you, when days are closing, the
 sharp libation for your joy, O Vâjas,
 For him, O mighty Ribhus, ye, rejoicing have fashion-
 ed wealth with plenteous store of heroes.

11 *The kings* : the other gods, or the gods in general.

The metre is Trishtubh.

1 *After Indra's* : libations having been offered to Indra at dawn
 and at noonday. See stanza 7.

3 *O friend* : Agni.

5 *Cunning* : power and skill as craftsmen ; *sachyd*.

6 *Fashioned wealth* : made or fabricated as craftsmen.

- 7 Lord of bay steeds, at dawn the juice thou drankest:
 thine, only thine, is the noonday libation.
 Now drink thou with the wealth-bestowing Ribhus,
 whom for their skill thou madest friends, O Indra.
- 8 Ye, whom your artist skill hath raised to godhead,
 have sate you down above in heaven like falcons.
 So give us riches, children of Sudhanvan, O sons of
 strength; ye have become immortal.
- 9 The third libation, that bestoweth treasure, which ye
 have won by skill, ye dexterous-handed,—
 This drink hath been effused for you, O Ribhus:
 drink it with high delight, with joy like Indra's.

HYMN XXXVI.

Ribhus.

- THE car that was not made for horses or for reins, three-
 wheeled, worthy of lauds, rolls round the firmament.
 That is the great announcement of your deity, that,
 O ye Ribhus, ye sustain the earth and heaven.
- 2 Ye sapient ones who made the lightly-rolling car out
 of your mind, by thought, the car that never errs,
 You, being such, to drink of this drink-offering, you,
 O ye Vâjas, and, ye Ribhus, we invoke.
- 3 O Vâjas, Ribhus, reaching far, among the gods this
 was your exaltation gloriously declared,
 In that your aged parents, worn with length of days,
 ye wrought again to youth so that they moved at will.
- 4 The chalice that was single ye have made fourfold, and
 by your wisdom brought the cow forth from the hide.
 So, quickly, 'mid the gods, ye gained immortal life.
 Vâjas and Ribhus, your great work must be extolled.

The metre is Jagatl, four Pâdas of twelve syllables each, except stanza 9 in which it is Trishtup.

1 *The car*: the three-wheeled chariot of the Aśvins, drawn by asses.

3 *Ye wrought again to youth*: forms of the verb *takāh*, to form, fabricate, fashion, as a carpenter does with wood, are used in this and other hymns to the Ribhus, the artificers, instead of words signifying restoring, giving, producing, and the like.

5 Wealth from the Ribhus is most glorious in renown,
that which the heroes famed for vigour have
produced.

In synods must be sung the car which Vibhvan
wrought: that which ye favour, gods! is famed
among mankind.

6 Strong is the steed, the man a sage in eloquence, the
bowman is a hero hard to beat in fight,
Great store of wealth and manly power hath he obtained,
whom Vāja, Vibhvan, Ribhus, have looked kindly on.

7 To you hath been assigned an excellent fair form,
the hymn of praise: Vājas and Ribhus, joy therein;
For you have lore and wisdom and poetic skill: as
such, with this our prayer we call on you to come.

8 According to the wishes of our hearts may ye, who
have full knowledge of all the delights of men,
Fashion for us, O Ribhus, power and splendid wealth,
rich in high courage, excellent, and vital strength.

9 Bestowing on us here riches and offspring, here fashion
fame for us befitting heroes.

Vouchsafe us strength of varied sort, O Ribhus, that
we may make us more renowned than others.

HYMN XXXVII.

Ribhus.

COME to our sacrifice, Vājas, Ribhukshans, gods, by
the paths which gods are wont to travel,
As ye, gay gods, accept in splendid weather the
sacrifice among these folk of Manus.

5 *The car which Vibhvan wrought*: or the sacrificial cup; the text
has only *vibhvataṣṭah*, that which was fabricated by Vibhvan, or as
Śāyana says, by the Ribhus.

8 *According to the wishes of our hearts*: or, according to Śāyana,
on account of the praises which we have offered to you.

The metre is Trishtubh in stanzas 1—4, and Anushtubh in 5—8.

1 *In splendid weather*: after the rains, when protracted sacrifices
are not interrupted by storms. *These folk of Manus*: Āryan men.

- 2 May these rites please you in your heart and spirit ;
may the drops clothed in oil this day approach you.
May the abundant juices bear you onward to power
and strength, and, when imbibed, delight you.
- 3 Your threefold going near is god-appointed, so praise
is given you, Vâjas and Ribhukshans.
So, Manus-like, mid younger folk I offer, to you who
are aloft in heaven, the Soma.
- 4 Strong, with fair chains of gold and jaws of iron,
ye have a splendid car and well-fed horses.
Ye sons of strength, ye progeny of Indra : to you
the best is offered to delight you.
- 5 Ribhukshans ! him, for handy wealth, the mightiest
comrade in the fight,
Him, Indra's equal, we invoke, most bounteous ever,
rich in steeds.
- 6 The mortal man whom, Ribhus, ye and Indra favour
with your help,
Must be successful, by his thoughts, at sacrifice and
with the steed.
- 7 O Vâjas and Ribhukshans, free for us the paths to
sacrifice,
Ye princes, lauded, that we may press forward to
each point of heaven.

3 *Threefold going near* : coming to the altar at the three daily sacrifices.

5 *Him* : Ribhu, as representing his brothers also.

6 *By his thoughts* : referring to the worshipper who by his devout thoughts and acts will obtain success in sacrifice. *With the steed* : referring to the warrior who will be victorious in battle with his war-chariot.

7 *Press onward to each point of heaven* : that is, be everywhere victorious, achieve, what was in later times the object of great kings' highest ambition, the *digvijaya* or conquest of lands in every direction.

- 8 O Vâjas and Ribhukshans, ye Nâsatyas, Indra, bless
this wealth,
And, before other mens', the steed, that ample riches
may be won.

HYMN XXXVIII.

Dadhikrâs.

FROM you two came the gifts in days aforetime which
Trasadasyu granted to the Pûrus.

Ye gave the winner of our fields and plough-lands,
and the strong smiter who subdued the Dasyus.

- 2 And ye gave mighty Dadhikrâs, the giver of many
gifts, who visiteth all people,
The impetuous hawk, swift and of varied colour, like
a brave king whom each true man must honour.

8 *Nâsatyas*: Aṣvins. *The steed*: either the war-horses in general, or, as Professor Ludwig suggests, a particular horse that is to be sacrificed.

The metre is Trisṭup. *Dadhikrâs*, in the nominative case, or Dadhikrâ in the crude form, is the name of a mythical being often mentioned in the Rîgveda and the actual subject of this hymn and three others. He is described as a kind of divine horse, and probably, like Târkshya, is a personification of the morning sun; sometimes he is considered as a creation of heaven and earth, sometimes of Mitra-Varuṇa, and is invoked in the morning together with Agni, Ushas, and the Aṣvins. The name is probably derived from *dadhi*, thickened milk, and *krî*, to scatter, in allusion to the rising sun spreading dew and hoar-frost like milk. (πάχυνεν δ'έφ'αν ἥλιος σκεδᾷ πάλιν. Aeschylus). See St. P. Lexicon, or M. Williams's Dictionary. Professor Ludwig thinks that the hymn is a fragment, referring not to the mythical being but to an actual war-horse bearing his name.

1 *From you two*: Mitra and Varuṇa, according to stanza 2 of the following hymn. Heaven and Earth, according to Sâyana. *Trasadasyu*: this king has been mentioned before (I. 112. 14.) as a favourite of the Aṣvins. Professor Ludwig points out that, to accord with what is said in IV. 42. 8., the reading should be Trasadasyum; 'ye who gave Trasadasyu to the Pûrus,' the verb *nitoṣe* standing for the dual *nitoṣethe*. *The Pûrus*: one of the Âryan tribes. See Vol. I., Index.

- 3 Whom, as 'twere down a precipice, swift rushing,
each Pîru praises and his heart rejoices,—
Springing forth like a hero fain for battle, whirling
the car and flying like the tempest.
- 4 Who gaineth precious booty in the combats, and
moveth, winning spoil, among the cattle;
Shown in bright colour, looking on the assemblies,
beyond the churl, to worship of the living.
- 5 Loudly the folk cry after him in battles, as 'twere
a thief who steals away a garment;
Speeding to glory, or a herd of cattle, even as a
hungry falcon swooping downward.
- 6 And, fain to come forth first amid these armies, this
way and that with rows of cars he rushes,
Gay like a bridesman, making him a garland, tossing
the dust, champing the rein that holds him.
- 7 And that strong steed, victorious and faithful,
obedient with his body in the combat,
Speeding straight on amid the swiftly pressing, casts
o'er his brows the dust he tosses upward.
- 8 And at his thunder, as at that of heaven, those who
attack tremble and are affrighted,
For when he fights against embattled thousands,
dread is he in his striving; none may stay him.
- 9 The people praise the overpowering swiftness of this
fleet steed who giveth men abundance.
Of him they say when drawing back from battle,
Dadhikrâs hath sped forward with his thousands.

4 *Beyond the churl*: passing by the niggard who offers no oblations, and looking kindly on the sacrifice of the living man or devout worshipper. The word *aratim* apparently = *arâtim*.

5 *Speeding*: referring to Dadhikrâs seeking fame and booty.

6 *Making him a garland*: of the chariots that surround him.

7 *Amid the swiftly pressing*: the text has no substantive: *sandam*, hosts, or *vikshu*, people, may be understood.

- 10 Dadhikrâs hath o'erspread the fivefold people with vigour, as the Sun lightens the waters.
May the strong steed who winneth hundreds, thousands, requite with sweetness these my words and praises.

HYMN XXXIX.

Dadhikrâs.

- Now give we praise to Dadhikrâs the rapid, and mention in our laud the earth and heaven.
May the Dawns flushing move me to exertion, and bear me safely over every trouble.
- 2 I praise the mighty steed who fills my spirit, the stallion Dadhikrâvan rich in bounties,
Whom, swift of foot and shining bright as Agni, ye, Varuṇa and Mitra, gave the Pârus.
- 3 Him who hath honoured, when the flame is kindled at break of dawn, the courser Dadhikrâvan,
Him, of one mind with Varuṇa and Mitra may Aditi make free from all transgression.
- 4 When we remember mighty Dadhikrâvan our food and strength, then the blest name of Maruts,
Varuṇa, Mitra, we invoke for welfare, and Agni, and the thunder-wielding Indra.
- 5 Both sides invoke him as they call on Indra when they stir forth and turn to sacrificing.
To us have Varuṇa and Mitra granted the courser Dadhikrâs, a guide for mortals.
- 6 So have I glorified with praise strong Dadhikrâvan, conquering steed.
Sweet may he make our mouths; may he prolong the days we have to live.

The metre is Trishtubh in stanzas 1—5, and Anushtubh in 6.

2 *Dadhikrâvan*: a lengthened, interchangeable form of Dadhikrâs.

5 *When they stir forth and turn to sacrificing*: when men who are going out on a foray, or to battle, offer sacrifices for their success. Or the meaning may be, both those who go out to battle and these who remain at home and sacrifice.

HYMN XL.

Dadhikrâvan.

LET us recite the praise of Dadhikrâvan : may all the Mornings move me to exertion :

Praise of the lord of Waters, Dawn, and Agni, Bṛihaspati son of Angiras, and Sūrya.

- 2 Brave, seeking war and booty, dwelling with the good and with the swift, may he hasten the food of Dawn. May he the true, the fleet, the lover of the course, the bird-like Dadhikrâvan, bring food, strength, and light.
- 3 His pinion, rapid runner, fans him on his way, as of a bird that hastens onward to its aim, And, as it were a falcon's gliding through the air, strikes Dadhikrâvan's side as he speeds on with might.
- 4 Bound by the neck and by the flanks and by the mouth, the vigorous courser lends new swiftness to his speed.
Drawing himself together, as his strength allows, Dadhikrâs springs along the windings of the paths.
- 5 The Hansa homed in light, the Vasu in mid-air, the priest beside the altar, in the house the guest, Dweller in noblest place, mid men, in truth, in sky, born of flood, kine, truth, mountain, he is holy Law.

The metre of the first stanza is Trishṭup, and of the rest Jagati.

1 *The lord* : literally, the conqueror, that is, the winner, the obtainer.

2 *Hasten the food of Dawn* : "accept the (sacrificial) food at the time of the desirable dawn."—Wilson. This line is difficult, and the meaning is somewhat obscure.

4 *Lends new swiftness to his speed* : I adopt Sâyana's interpretation, *tvaryati gantum*, as it is almost impossible to make sense of the passage if *kshipanim* be taken here in its usual meaning, the stroke of a whip.

5 In this stanza Dadhikrâs is identified with the eternal Law of the universe and with all types or forms of the Supreme Being. He is the Hansa, or the Sun, the Vasu in mid-air or the Wind, Agni as the priest and guest of men. As the Sun he is born from, or amid, kine or rays of light and springs up from the eastern ocean or the mountain behind which he rises. See Professor Wilson's Note on the passage.

HYMN XLI.

Indra Varuṇa.

- WHAT laud, O Indra Varuṇa, with oblation, hath
 like the immortal priest obtained your favour?
 Hath our effectual laud, addressed with homage,
 touched you, O Indra Varuṇa, in spirit?
- 2 He who with dainty food hath won you, Indra and
 Varuṇa, gods, as his allies to friendship,
 Slayeth the Vṛitras and his foes in battles, and
 through your mighty favours is made famous.
- 3 Indra and Varuṇa are most liberal givers of treasure
 to the men who toil to serve them,
 When they, as friends inclined to friendship, honour-
 ed with dainty food delight in flowing Soma.
- 4 Indra and Varuṇa, ye hurl, O mighty, on him your
 strongest flashing bolt of thunder
 Who treats us ill, the robber and oppressor : measure
 on him your overwhelming vigour.
- 5 O Indra Varuṇa, be ye the lovers of this my song, as
 steers who love the milch-cow.
 Milk may it yield us as, gone forth to pasture, the
 great cow pouring out her thousand rivers.
- 6 For fertile fields, for worthy sons and grandsons, for
 the Sun's beauty and for steer-like vigour,
 May Indra Varuṇa with gracious favours work
 marvels for us in the stress of battle.
- 7 For you, as princes, for your ancient kindness, good
 comrades of the man who seeks for booty.
 We choose to us for the dear bond of friendship,
 most liberal heroes bringing bliss like parents.

The metre is Trisṭup. The hymn is addressed to the dual deities
 Indra-Varuṇa, that is, Indra and Varuṇa, conjointly.

1 *The immortal priest* : Agni.

5 *Milk may it yield us* : bring us a rich reward.

6 *For the Sun's beauty* : for long life wherein we may continue to
 see the glory of the sun.

- 8 Showing their strength, these hymns for grace, free-givers ! have gone to you, devoted, as to battle.
For glory have they gone, as milk to Soma, to Indra Varuṇa my thoughts and praises.
- 9 To Indra and to Varuṇa, desirous of gaining wealth have these my thoughts proceeded.
They have come nigh to you as treasure-lovers, like mares, fleet-footed, eager for the glory.
- 10 May we ourselves be lords of during riches, of ample sustenance for car and horses.
So may the twain who work with newest succours bring yoked teams hitherward to us and riches.
- 11 Come with your mighty succours, O ye mighty ; come, Indra Varuṇa, to us in battle.
What time the flashing arrows play in combat, may we through you be winners in the contest.

HYMN XLII.

Indra, Varuṇa.

- I AM the royal ruler, mine is empire, as mine who sway all life are all the immortals.
Varuṇa's will the gods obey and follow. I am the king o'er folk of sphere sublimest.
- 2 I am king Varuṇa. To me were given these first existing high celestial powers.
Varuṇa's will the gods obey and follow. I am the king o'er folk of sphere sublimest.

8 *For glory* : to glorify you.

9 *Eager for the glory* : of winning the prize in the chariot-race.

11 The hymn is a prayer for aid in a coming battle.

The metre is Trisṭup. The Ṛishi is the royal sage Trasadaśyu, who is also said to be the deity of the first six stanzas in which he is supposed to be identified with Varuṇa.

1 Varuṇa is the speaker of the first three stanzas. *Folk of sphere sublimest* : the heavenly gods.

- 3 I Varuṇa am Indra: in their greatness, these the two wide deep fairly-fashioned regions,
These the two world-halves have I, even as Twaṣṭar, knowing all beings, joined and held together.
- 4 I made to flow the moisture-shedding waters, and set the heaven firm in the seat of Order.
By Law the son of Aditi, Law-observer, hath spread abroad the world in threefold measure.
- 5 Heroes with noble horses, fain for battle, selected warriors, call on me in combat.
I, Indra Maghavan, excite the conflict; I stir the dust, lord of surpassing vigour.
- 6 All this I did. The gods' own conquering power never impedeth me whom none opposeth.
When lauds and Soma-juice have made me joyful, both the unbounded regions are affrighted.
- 7 All beings know these deeds of thine: thou tellest this unto Varuṇa, thou great disposer!
Thou art renowned as having slain the Vṛitras. Thou madest flow the floods that were obstructed.
- 8 Our fathers then were these, the seven Ṛishis, what time the son of Durgaha was a captive.
For her they gained by sacrifice Trasadasyu, a demi-god, like Indra, conquering foemen.

3 *Indra*: all that Indra represents, prince and king of all.

As *Twaṣṭar*: or, as their great artificer.

4 *In the seat of Order*: in the place appointed by Law or the eternal Order of the universe. *The son of Aditi*: I, Varuṇa.

5 Indra is the speaker of this and of the following stanza.

7 Varuṇa speaks.

8 *Our fathers then were these*: "The seven Ṛishis were the protectors of this our (kingdom)."—Wilson. The meaning is obscure. Professor Grassmann banishes stanzas 8, 9, and 10 to the appendix as late additions to the hymn. Sāyana says that Purukutsa, son of Durgaha, being in captivity, his wife propitiated the seven Ṛishis, who by the favour of Indra and Varuṇa obtained for her a son named Trasadasyu. *For her*: the wife of Purukutsa.

- 9 The spouse of Purukutsa gave oblations to you, O
Indra Varuṇa, with homage.
Then unto her ye gave king Trasadasyu, the demi-
god, the slayer of the foeman.
- 10 May we, possessing much, delight in riches, gods in
oblations and the kine in pasture;
And that milch-cow who shrinks not from the milk-
ing, O Indra Varuṇa, give to us daily.

HYMN XLIII.

Aṣvins.

- Who will hear, who of those who merit worship,
which of all gods take pleasure in our homage?
On whose heart shall we lay this laud celestial, rich
with fair offerings, dearest to immortals?
- 2 Who will be gracious? Who will come most quickly
of all the gods? Who will bring bliss most largely?
What car do they call swift with rapid coursers?
That which the daughter of the Sun elected.
- 3 So many days do ye come swiftly hither, as Indra
to give help in stress of battle.
Descended from the sky, divine, strong-pinioned, by
which of all your powers are ye most mighty?
- 4 What is the prayer that we should bring you, Aṣvins,
whereby ye come to us when invoked?
Whether of you confronts e'en great affliction?
Lovers of sweetness, Dasras, help and save us.
- 5 In the wide space your chariot reacheth heaven,
what time it turneth hither from the ocean.
Sweets from your sweet shall drop, lovers of sweetness!
These have they dressed for you as dainty viands.

10 *That milch-cow* : wealth.

The metre is Trisṭup. The Rishis of this and the following
hymn are Purumilha and Ajamilha, sons of Suhotra.

2 *The daughter of the Sun* : Sūryā, bride of the Aṣvins. See I.
116. 17.

4 *Dasras* : workers of marvels.

- 6 Let Sindhu with his wave bedew your horses : in fiery glow have the red steeds come hither.
Observed of all was that your rapid going, whereby ye were the lords of Sûrya's daughter.
- 7 Whene'er I gratified you here together, your grace was given us, O ye rich in booty.
Protect, ye twain, the singer of your praises : to you, Nâsatyas, is my wish directed.

HYMN XLIV.

Aṣvins.

- MAY we invoke this day your car, far-spreading,
O Aṣvins, even the gathering of the sunlight,—
Car praised in hymns, most ample, rich in treasure,
fitted with seats, the car that beareth Sûryâ.
- 2 Aṣvins, ye gained that glory by your godhead, ye sons of heaven, by your own might and power.
Food followeth close upon your bright appearing
when stately horses in your chariot draw you.
- 3 Who bringeth you to-day for help with offered oblations, or with hymns to drink the juices?
Who, for the sacrifice's ancient lover, turneth you hither, Aṣvins, offering homage?
- 4 Borne on your golden car, ye omnipresent! come to this sacrifice of ours, Nâsatyas.
Drink of the pleasant liquor of the Soma : give riches to the people who adore you.

7 *Nâsatyas* : truthful ones ; Aṣvins.

The metre is Trishtubh.

1 *The gathering of the sunlight* : Professor Wilson translates, after Sâyana, "the associator of the solar ray," and observes : "*Sangatim goh*, is only explained, *goh sangamayitâram*, the bringer into union, or associator, of *Go* : what the latter is intended for is not explained, and the translation is purely conjectural, founded upon the connection of the *Aṣvins* with light, or the sun." Professor Grassmann translates : "der zur Milch eilt," 'which hastens to the milk.' *Sûryâ* : the daughter of the Sun.

- 5 Come hitherward to us from earth, from heaven,
borne on your golden chariot rolling lightly.
Suffer not other worshippers to stay you : here are
ye bound by earlier bonds of friendship.
- 6 Now for us both, mete out, O wonder-workers, riches
exceeding great with store of heroes,
Because the men have sent you praise, O Aṣvins,
and Ajamīlhas come to the laudation.
- 7 Whene'er I gratified you here together, your grace
was given us, O ye rich in booty.
Protect, ye twain, the singer of your praises : to you,
Nāsatyas, is my wish directed.

HYMN XLV.

Aṣvins.

- YONDER goes up that light : your chariot is yoked that
travels round upon the summit of this heaven.
Within this car are stored three kindred shares of
food, and a skin filled with meath is rustling as the
fourth.
- 2 Forth come your viands rich with store of pleasant
meath, and cars and horses at the flushing of the
dawn,
Stripping the covering from the surrounded gloom,
and spreading through mid-air bright radiance like
the Sun.
- 3 Drink of the meath with lips accustomed to the
draught ; harness for the meath's sake the chariot
that ye love.
Refresh the way ye go, refresh the paths with meath :
hither, O Aṣvins, bring the skin that holds the
meath.

6 Both : priests and patrons. *Ajamīlhas* : men of the Rishi's family.

The Rishi of this and the remaining hymns of this Book is Vāmadeva.
The metre is Jagati in stanzas 1—6, and Trisṭup in 7.

3 *Three kindred shares* : shares of similar food, for both Aṣvins and
Sūrya, the skin of meath being intended for earthly beings.—L.

- 4 The swans ye have are friendly, rich in store of
meath, gold-pinioned, strong to draw, awake at
early morn,
Swimming the flood, exultant, fain for draughts that
cheer: ye come like flies to our libations of the
meath.
- 5 Well knowing solemn rites and rich in meath, the
fires sing to the morning Asvins at the break of
day,
When with pure hands the prudent energetic priest
hath with the stones pressed out the Soma rich
in meath.
- 6 The rays advancing nigh, chasing with day the gloom,
spread through the firmament bright radiance like
the Sun;
And the Sun harnessing his horses goeth forth: ye
through your godlike nature let his paths be
known.
- 7 Devout in thought I have declared, O Asvins, your
chariot with good steeds, which lasts for ever,
Wherewith ye travel swiftly through the regions to
the prompt worshipper who brings oblation.

HYMN XLVI.

Vāyu, Indra-Vāyu.

DRINK the best draught of Soma-juice, O Vāyu, at
our sacrifice:

For thou art he who drinketh first.

- 2 Come, team-drawn, with thy hundred helps, with
Indra seated in the car,
Vāyu, and drink your fill of juice.

6 *The rays advancing near*: I follow the interpretation of Sâyana who supplies 'the rays' and 'the gloom;' but the exact meaning of the half-line is uncertain.

The metre is Gâyatri.

2 *Drink your fill*: the verb is in the dual number, Indra being included.

- 3 May steeds a thousand bring you both, Indra and
Vāyu, hitherward
To drink the Soma, to the feast.
- 4 Indra and Vāyu, mount, ye twain, the golden-seated
car that aids
The sacrifice, that reaches heaven.
- 5 On far-refulgent chariot come unto the man who offers
gifts :
Come, Indra. Vāyu, hitherward.
- 6 Here, Indra Vāyu, is the juice : drink it, accordant
with the gods.
Within the giver's dwelling-place.
- 7 Hither, O Indra Vāyu, be your journey : here unyoke
your steeds,
Here for your draught of Soma-juice.

HYMN XLVII. Vāyu, Indra-Vāyu.

- Vāyu, the bright is offered thee, best of the meath:
at holy rites.
Come thou to drink the Soma-juice, god, longed-for,
on thy team-drawn car.
- 2 O Vāyu, thou and Indra are meet drinkers of these
Soma-draughts,
For unto you the drops proceed as waters gather to
the vale.
 - 3 O Indra Vāyu, mighty twain, borne on one chariot,
lords of strength,
Come to our succour with your team, that ye may
drink the Soma-juice.
 - 4 The longed-for teams which ye possess, O heroes, for
the worshipper,
Turn to us, Indra Vāyu, ye to whom the sacrifice
is paid.

The metre is Anushtub.

1 *The bright* : juice, understood.

HYMN XLVIII.

Vāyu.

TASTE offerings never tasted yet, as bards enjoy the
foeman's wealth.

O Vāyu, on refulgent car come to the drinking of the
juice.

2 Removing curses, drawn by teams, with Indra seated
by thy side,

O Vāyu, on refulgent car come to the drinking of the
juice.

3 The two dark treasures of wealth that wear all
beauties wait on thee.

O Vāyu, on refulgent car come to the drinking of
the juice.

4 May nine-and-ninety harnessed steeds who yoke
them at thy will bring thee.

O Vāyu, on refulgent car come to the drinking of the
juice.

5 Harness, O Vāyu, to thy car a hundred well-fed
tawny steeds,

Yea, or a thousand steeds, and let thy chariot come
to us with might.

The metre is Anuṣṭup.

1 *As bards enjoy the foeman's wealth*: *vipo na rāyo aryaḥ*; Sāyana explains *vipo na* as 'like a king who makes his enemies tremble,' and *rāyo aryaḥ* as 'bestow wealth upon the worshipper.' Professor Grassmann translates: "gleich Reisern spriess des Frommen Gut," 'May the pious man's wealth sprout like twigs or suckers.' *Vipo* (*vipaḥ*) may mean either inspired singers, bards, or twigs, and *ariḥ*, of which *aryaḥ* is the genitive, means both an enemy and a pious man, a worshipper. I follow Professor Ludwig's interpretation. The 'bards' are the inspired singers of the victorious party who share the booty after the battle.

3 *The two dark treasures of wealth*: heaven and earth, not yet illuminated by the sun.

HYMN XLIX.

Indra Bṛihaspati.

DEAR is this offering in your mouth, O Indra and
Bṛihaspati :

Famed is the laud, the gladdening draught.

2 This lovely Soma is effused, O Indra and Bṛihaspati,
For you, to drink it and rejoice.

3 As Soma-drinkers to our house come, Indra and
Bṛihaspati—and Indra—to drink Soma-juice.

4 Vouchsafe us riches hundredfold, O Indra and
Bṛihaspati,
With store of horses, thousandfold.

5 O Indra and Bṛihaspati, we call you when the meath
is shed,
With songs, to drink the Soma-juice.

6 Drink, Indra and Bṛihaspati, the Soma in the giver's
house :
Delight yourselves abiding there.

HYMN L.

Bṛihaspati.

HIM who with might hath propped earth's ends, who
sitteth in threefold seat, Bṛihaspati, with thunder,
Him of the pleasant tongue have ancient sages, deep-
thinking, holy singers, set before them.

2 Wild in their course, in well-marked wise rejoicing
were they, Bṛihaspati, who pressed around us.

The metre is Gâyatri.

3 *And Indra* : the words *Indraçcha* of the text are manifestly
superfluous.

The metre is Trishtubh. Indra and Bṛihaspati conjointly are the
deities of stanzas 10 and 11, which, with 7, 8, and 9, are evidently a
late addition to the original hymn.

1 *In threefold seat* : heaven, mid-air, and earth. *Set before them* :
for adoration; or given them the foremost place in sacrifice.

2 *They...who pressed around us* : apparently the Maruts. *The stall* :
like 'the boundless stall' of III. 1. 14, the aerial home of the Maruts.

- Preserve, Bṛhaspati, the stall uninjured, this company's raining, ever-moving birth-place.
- 3 Bṛhaspati, from thy remotest distance have they sate down who love the law eternal.
For thee were dug wells springing from the mountain, which murmuring round about pour streams of sweetness.
- 4 Bṛhaspati, when first he had his being from mighty splendour in supremest heaven,
Strong, with his sevenfold mouth, with noise of thunder, with his seven rays, blew and dispersed the darkness.
- 5 With the loud-shouting band who sang his praises, with thunder, he destroyed malignant Vala.
Bṛhaspati thundering drave forth the cattle, the lowing cows who make oblations ready.
- 6 Serve we with sacrifices, gifts, and homage even thus the steer of all the gods, the father.
Bṛhaspati, may we be lords of riches, with noble progeny and store of heroes.
- 7 Surely that king by power and might heroic hath made him lord of all his foes' possessions,
Who cherishes Bṛhaspati well-tended, adorns and worships him as foremost sharer.
- 8 In his own house he dwells in peace and comfort : to him for ever holy food flows richly.
To him the people with free will pay homage,—the king with whom the Brahman hath precedence.

This company's : the text has only *asya*, of this. I follow Professor Ludwig in his interpretation of this very difficult stanza, and supply *ganasya*, troop or company, i. e. of the Maruts. According to Sāyaṇa, Bṛhaspati is asked to protect the worshipper or institutor of the sacrifice.

3 *Have they sate down* : probably the Maruts are intended, and not horses as Sāyaṇa says. *Wells springing from the mountain* : reservoirs of Soma-juice, pressed out by the stones, have been prepared.

5 *The loud-shouting band* : the Angirāsas. See Vol. I., Index.

- 9 He, unopposed, is master of the riches of his own subjects and of hostile people.
The gods uphold that king with their protection who helps the Brahman when he seeks his favour.
- 10 Indra, Brihaspati, rainers of treasure, rejoicing at this sacrifice drink the Soma.
Let the abundant drops sink deep within you : vouchsafe us riches with full store of heroes.
- 11 Brihaspati and Indra, make us prosper : may this be your benevolence to us-ward.
Assist our holy thoughts, wake up our wisdom : slay evil spirits foes of them who serve you.

HYMN LI.

Dawn.

- FORTH from the darkness in the region eastward this most abundant splendid light hath mounted.
Now verily the far-refulgent Mornings, daughters of Heaven, bring welfare to the people.
- 2 The richly-coloured Dawns have mounted eastward, like pillars planted at our sacrifices,
And, flushing far, splendid and purifying, unbarred the portals of the fold of darkness.
- 3 Dispelling gloom this day the wealthy Mornings urge liberal givers to present their treasures.
In the unlightened depth of darkness round them let niggard traffickers sleep unawakened.
- 4 O goddesses, is this your car, I ask you, ancient this day, or is it new, ye Mornings,
Wherewith, rich Dawns, ye seek with wealth Navagva, Dasagva Angira, the seven-toned singer?

11 *Slay evil spirits* : Arâti, a certain class of evil spirits who frustrate the good intentions and disturb the happiness of man.

The metre is Trishtubh.

3 *Niggard traffickers* : wealthy churls who offer no sacrifices.

4 *Navagva, Dasagva* : individual members of the so-named my-

- 5 With horses harnessed by eternal Order, goddesses,
swiftly round the worlds ye travel,
Arousing from their rest, O Dawns, the sleeping,
and all that lives, man, bird, and beast, to motion.
- 6 Which among these is eldest, and where is she
through whom they fixed the Ribhus' regulations?
What time the splendid Dawns go forth for splendour,
they are not known apart, alike, unwasting.
- 7 Blest were these Dawns of old, shining with succour,
true with the truth that springs from holy Order;
With whom the toiling worshipper, by praises,
hymning and lauding, soon attained to riches.
- 8 Hither from eastward all at once they travel, from
one place spreading in the self-same manner.
Awaking, from the seat of holy Order the godlike
Dawns come nigh like troops of cattle.
- 9 Thus they go forth with undiminished colours, these
Mornings similar, in self-same fashion,
Concealing the gigantic might of darkness with
radiant bodies bright and pure and shining.
- 10 O goddesses, O Heaven's refulgent daughters, bestow
upon us wealth with store of children.
As from our pleasant place of rest we rouse us may
we be masters of heroic vigour.
- 11 Well-skilled in lore of sacrifice, ye daughters of
Heaven, refulgent Dawns, I thus address you.
May we be glorious among the people. May Heaven
vouchsafe us this, and Earth the goddess.

thical priestly families which are frequently associated with the Angirasas. *Angira*: a member of the family of Angiras. *Seven-toned*: literally, 'seven-mouthed,' using in his hymns the seven metres of the Veda, or repeating hymns of seven kinds.

6 *The Ribhus' regulations*: the seasons of the year, the Ribhus being cosmic powers and closely connected with the Ritus.

8 *Like troops of cattle*: going forth to pasture at day-break.

HYMN LII.

Dawn.

THIS lady, giver of delight, after her sisters shining forth,
Daughter of Heaven, hath shown herself.

- 2 In colour like a ruddy mare, holy, the mother of the
kine,
Friend of the Aṣvins was the Dawn.
- 3 Yea, and thou art the Aṣvins' friend, the mother of
the kine art thou :
O Dawn, thou rulest over wealth.
- 4 Thinking of thee, O joyous one, as her who driveth
hate away,
We woke to meet thee with our lauds.
- 5 Our eyes behold thy blessed rays like troops of cattle
loosed to feed.
Dawn hath filled full the wide expanse.
- 6 When thou hast filled it, fulgent one ! thou layest
bare the gloom with light.
After thy nature aid us, Dawn.
- 7 Thou overspreadest heaven with rays, the dear wide
region of mid-air
With thy bright shining lustre, Dawn.

HYMN LIII.

Savitar.

OF Savitar the god, the sapient Asura, we crave this
great gift which is worthy of our choice,
Wherewith he freely grants his worshipper defence.
This with his rays the great god hath vouchsafed
to us.

The metre is Gâyatri.

- 1 *After her sister* : when Night has departed.
- 2 *The kine* : the early rays of light. *Friend of the Aṣvins* : as
being worshipped at the same time.
- 4 *Driveth hate away* : especially the malignity of the evil spirits
of the night.

The metre is Jagati.

- 1 *Savitar* : the Sun as the great vivifier, generator, and producer.

- 2 Sustainer of the heaven, lord of the whole world's life, the sage, he putteth on his golden-coloured mail.

Clear-sighted, spreading far, filling the spacious realm,
Savitar hath brought forth bliss that deserveth laud.

- 3 He hath filled full the regions of the heaven and earth: the god for his own strengthening waketh up the hymn.

Savitar hath stretched out his arms to cherish life,
producing with his rays and lulling all that moves.

- 4 Lighting all living creatures, ne'er to be deceived,
Savitar, god, protects each holy ordinance.

He hath stretched out his arms to all the folk of earth, and, with his laws observed, rules his own mighty course.

- 5 Savitar thrice surrounding with his mightiness mid-air, three regions, and the triple sphere of light,

Sets the three heavens in motion and the threefold earth, and willingly protects us with his triple law.

- 6 Most gracious god, who brings to life and lulls to rest, he who controls the world, what moves not and what moves,

May he vouchsafe us shelter,—Savitar the god,—for tranquil life, with triple bar against distress.

- 7 With the year's seasons hath Savitar, god, come nigh: may he prosper our home, give food and noble sons.

May he invigorate us through the days and nights,
and may he send us opulence with progeny.

3 *Lulling*: the word in the text, *nīveṣayan*, means 'bringing to rest.' Sāyana explains it by 'establishing in their several duties.'

5 *Triple law*: according to Sāyana, his functions as distributor of heat, rain, and cold. *Three heavens*: see I. 105. 5.

HYMN LIV.

Savitar.

- Now must we praise and honour Savitar the god :
 at this time of the day the men must call to him,
 Him who distributes wealth to Manu's progeny,
 that he may grant us here riches most excellent.
- 2 For thou at first producest for the holy gods the
 noblest of all portions, immortality :
 Thereafter as a gift to men, O Savitar, thou openest
 existence, life succeeding life.
- 3 If we, men as we are, have sinned against the gods
 through want of thought, in weakness, or through
 insolence,
 Absolve us from the guilt and make us free from sin,
 O Savitar, alike among both gods and men.
- 4 None may impede that power of Savitar the god
 whereby he will maintain the universal world.
 What the fair-fingered god brings forth on earth's
 expanse or in the height of heaven, that work of
 his stands sure.
- 5 To lofty hills thou sendest those whom Indra leads,
 and givest fixed abodes with houses unto these.
 However they may fly and draw themselves apart,
 still, Savitar, they stand obeying thy behest.
- 6 May the libations poured to thee thrice daily, day
 after day, O Savitar, bring us blessing.
 May Indra, Heaven, Earth, Sindhu with the Waters,
 Aditi with Âdityas, give us shelter.

The metre is Jagati in stanzas 1—5, and Trishtubh in stanza 6.

5 *To lofty hills* : "Thou elevatest those, of whom Indra is chief, above the vast clouds : for these, (thy worshippers), thou providest dwelling (places) filled with habitations."—Wilson. "The difficulties in connection with this verse are very great, and perhaps insuperable," says Professor Peterson, in whose *Hymns from the Rigveda* (Bombay Sanskrit Series, No. XXXVI.) the Sanskrit student will find a full statement of these difficulties, and the interpretations proposed by Sâyana and by European scholars, not one of which is convincing.

HYMN LV.

Viśvedevas.

- Who of you, Vasus, saveth? who protecteth? O
 Heaven and Earth and Aditi, preserve us,
 Varuṇa, Mitra, from the stronger mortal. Gods,
 which of you at sacrifice giveth comfort?
- 2 They who with laud extol the ancient statutes, when
 they shine forth infallible dividers,
 Have ordered as perpetual ordainers, and beamed as
 holy-thoughted wonder-workers.
- 3 The household goddess, Aditi, and Sindhu, the
 goddess Svasti I implore for friendship:
 And may the unobstructed Night and Morning both,
 day and night, provide for our protection.
- 4 Aryaman, Varuṇa have disclosed the pathway, Agni
 as lord of strength the road to welfare.
 Lauded in manly mode may Indra Viṣṇu grant us
 their powerful defence and shelter.
- 5 I have besought the favour of the Maruts, of Parvata,
 of Bhaga god who rescues.
 From trouble caused by man the lord preserve us;
 from woe sent by his friend let Mitra save us.
- 6 Agree, through these our watery oblations, goddesses,
 Heaven and Earth, with Ahirbudhnya.
 As if to win the sea, the Gharma-heaters have opened,
 as they come anear, the rivers.

The metre is Trisṭup in stanzas 1—7, and Gâyatri in 8—10.

2 *They*: the deities of light, 'dividers' as separating day from night, and 'ordainers' as fixing and regulating the year and the seasons.

3 *The household goddess*: Sâyana explains the *pastým* of the text as 'venerated,' agreeing with *Aditim*. *Svasti*: Prosperity.

5 *The lord*: Varuṇa. *Sent by his friend*: Varuṇa, as the great chastiser of men. Professor Roth, whom Professor Grassmann follows, takes *janyât* to mean caused by strangers, and *mitriyât* caused by friends.

6 This stanza is difficult and its meaning is obscure. The words *apyebhir ishtaih*, 'through watery oblations,' are rendered by Professor

- 7 May goddess Aditi with gods defend us, save us the
saviour god with care unceasing.
We dare not stint the sacred food of Mitra and
Varuṇa upon the back of Agni.
- 8 Agni is sovran lord of wealth, Agni of great prosperity:
May he bestow these gifts on us.
- 9 Hither to us, rich pleasant Dawn, bring many things
to be desired,
Thou who art borne by rapid steeds.
- 10 So then may Bhaga, Savitar, Varuṇa, Mitra, Aryaman,
Indra, with bounty come to us.

HYMN LVI.

Heaven and Earth.

MAY mighty Heaven and Earth, most meet for
honour, be present here with light and gleaming
splendours ;

When, fixing them apart vast, most extensive, the
steer roars loudly in far-reaching courses.

- 2 The goddesses with gods, holy with holy, the two
stand pouring out their rain, exhaustless :

Grassmann, 'nebst den erwünschten Wassergöttern,' 'together with the wished-for water-gods.' *Ahīrbudhnyā* : the dragon of the deep, is a divine being who presides over the firmament. *As if to win the sea* : as if wishing to gain the ocean of abundant wealth. *The Gharma-heaters* : the priests who prepare the oblation of hot milk or other hot beverage which is offered especially to the Aṣvins. Or Gharma may mean the caldron or vessel in which the oblation is boiled. The meaning seems to be, as Professor Ludwig explains it, that the priests, sacrificing and hymning, lead down towards themselves the rivers of the ocean of plenty.

7 *The saviour god* : Indra. *Upon the back of Agni* : poured upon the flames.

The metre is Trisṭup in stanzas 1—4, and Gāyatrī in 5—7.

1 *The steer* : according to Sāyaṇa, Parjanya the god of rain-clouds.

2 *Pouring out their rain* : bestowing good gifts.

- Faithful and guileless, having gods for children,
leaders of sacrifice with shining splendours.
- 3 Sure in the worlds he was a skilful craftsman, he
who produced these twain the earth and heaven.
Wise, with his power he brought both realms together,
spacious and deep, well-fashioned, unsupported.
- 4 O Heaven and Earth, with one accord promoting,
with high protection as of queens, our welfare,
Far-reaching, universal, holy, guard us. May we,
car-borne, through song be victors ever.
- 5 To both of you, O Heaven and Earth, we bring our
lofty song of praise,
Pure ones! to glorify you both.
- 6 Ye sanctify each other's form, by your own proper
might ye rule,
And from of old observe the Law.
- 7 Furthering and fulfilling, ye, O mighty, perfect
Mitra's Law.
Ye sit around our sacrifice.

HYMN LVII.

Kshetrapati, etc.

W~~e~~ through the master of the field, even as through
a friend, obtain
What nourisheth our kine and steeds. In such may
he be good to us.

4 *As of queens*: I follow with some hesitation Professor Ludwig's interpretation of *patnīvadbhīr*. Professor Wilson, following Śāyana, translates, "with our spacious dwellings, inhabited by our wives."

5 These three concluding verses form in reality another hymn.

In this hymn various agricultural personifications are addressed, the deity of the first three stanzas being called Kshetrapati, of the fourth Śuna, of the fifth and eighth Sunāstra, of the sixth and seventh Sītā. "It is said in the Grihya Sūtras that each verse is to be silently repeated, with an oblation to fire, at the commencement of ploughing."—Wilson. The metre of stanzas 1, 4, 6, 7 is Anuṣṭup, of 5 Pura uṣṇīḥ (12 + 8 + 8, or 20 syllables in the first line and eight in the second), and of the rest Trisṭup.

1 *The master of the field*: Kshetrapati, said to mean either Rudra or Agni.

- 2 As the cow yieldeth milk, pour for us freely, lord
of the field ! the wave that beareth sweetness,
Distilling meath, well-purified like butter, and let
the lords of holy law be gracious.
- 3 Sweet be the plants for us, the heavens, the waters,
and full of sweets for us be air's mid-region.
May the field's lord for us be full of sweetness, and
may we follow after him uninjured.
- 4 Happily work our steers and men, may the plough
furrow happily.
Happily be the traces bound ; happily may he ply
the goad.
- 5 Śuna and Sira, welcome ye this laud, and with the
milk which ye have made in heaven
Bedew ye both this earth of ours.
- 6 Auspicious Sītā, come thou near : we venerate and
worship thee
That thou may bless and prosper us and bring us
fruits abundantly.
- 7 May Indra press the furrow down, may Pūshan guide
its course aright.
May she, as rich in milk, be drained for us through
each succeeding year.
- 8 Happily let the shares turn up the ploughland, hap-
pily go the ploughers with the oxen.
With meath and milk Parjanya make us happy.
Grant us prosperity, Śuna and Sira.

5 *Suna and Sira* : two deities or deified objects who bless or are closely connected with agriculture. According to Yāska, Suna (the auspicious) is Vāyu, and Sira (plough) is Āditya or the Sun. Professor Roth conjectures that the words mean here ploughshare and plough. Professor Grassmann translates : 'O Pflug und Lenker,' 'plough and ploughman.'

6 *Sītā* : the Furrow or Husbandry personified and addressed as a deity.

7 *Indra* : as the god who sends the necessary rain, Indra is prayed to bless the work by pressing down and deepening the furrow. "May Indra take hold of *Sītā*."—Wilson. *May she, as rich in milk* : according to the scholiast, *śā*, she, here means the sky.

HYMN LVIII.

Ghṛita.

FORTH from the ocean sprang the wave of sweetness:
together with the stalk it turned to Amrit,
That which is holy oil's mysterious title: but the
gods' tongue is truly Amrit's centre.

2 Let us declare aloud the name of Ghṛita, and at this
sacrifice hold it up with homage.

So let the Brahman hear the praise we utter. This
hath the four-horned buffalo emitted.

3 Four are his horns, three are the feet that bear him;
his heads are two, his hands are seven in number.

The metre is Trisṭup, except in the last stanza where it is Jagati.

The hymn is in praise of *Ghṛita*, the clarified butter or oil used in sacrifices, but a choice of deities is offered in the Index—Agni, or Sūrya, or Waters, or Cows, or Ghṛita. It is, as Professor Wilson observes, "a good specimen of Vaidik vagueness, and mystification, and of the straits to which commentators are put to extract an intelligible meaning from the text."

1 It would be fruitless, as Professor Ludwig remarks, to repeat all the various explanations which Sāyana gives of the first line of this stanza: they only show the utter uncertainty of tradition in reference to the passage. For instance, *samudra*, ocean, is said to mean, sacrificial fire; or celestial fire; or the firmament; or the udder of the cow; and *ūrmi*, wave, may accordingly mean reward; or rain; or butter. Professor Ludwig thinks that the sense of the stanza may be: the life-giving essence which develops itself out of the world-ocean turns into Soma in the moon, but it is neither of these two, but the tongue of the gods (Agni?) from which the Amrit proceeds and to which it returns.

2 *The Brahman*: according to Mahīdhara, the *ṛitviḥ* or priest. Probably Agni is meant. The last half-line of the stanza is translated, after Sāyana, by Professor Wilson: "the fair-complexioned deity perfects this rite," the epithet 'four-horned' being transferred to 'Brahman.' The god may be called a *buffalo* (*gaurā*, *Bos Gaurus*) as a type of extraordinary strength. Mahīdhara explains *gaurā* by *yajña*, sacrifice, having four horns, that is, four officiating priests.

3 *Four are his horns*: the four horns of Agni as identified with sacrifice are said by Sāyana to be the four Vedas, and, if identified

Bound with a triple bond the steer roars loudly : the mighty god hath entered in to mortals.

- 4 That oil in triple shape the gods discovered laid down within the cow, concealed by Panis.

Indra produced one shape, Sûrya another : by their own power they formed the third from Vena.

- 5 From inmost reservoir in countless channels flow down these rivers which the foe beholds not.

I look upon the streams of oil descending, and lo ! the golden reed is there among them.

- 6 Like rivers our libations flow together, cleansing themselves in inmost heart and spirit.

The streams of holy oil pour swiftly downward like the wild beasts that fly before the bowman.

with Âditya, the four cardinal points. The *three feet* are, in the former case, the three daily sacrifices, in the latter, morning, noon, and evening. The two heads are, in the former case, the *Brahmandana* and the *Pravargya* ceremonies, in the latter, day and night. Similarly, the *seven hands* are explained, alternatively, as the seven metres of the Veda or the seven rays of the Sun; and the *triple bond* as the *Mantra*, *Kalpa*, and *Brâhmana*, prayer, ceremonial, and rationale, of the Veda, or the three regions, heaven, firmament, and earth. The *steer*, is, either as sacrifice or Âditya, the pourer down of rewards, and the loud roaring is the sound of the repetition of the texts of the Veda. Mahîdhara's explanation differs from that of Sâyana. The four horns are priests; or nouns, verbs, prepositions, and particles; the three feet are the Vedas, or the first, second, and third persons, or the past, present, and future tenses; the two heads are two sacrifices, or the agent and object; the seven hands are the metres or the cases of the noun; and the three bonds are the three daily sacrifices, or the singular, dual, and plural numbers. See Wilson's Note.

4 *In triple shape* : as milk, curds, and butter, according to Sâyana. The meaning seems to be that Indra, Sûrya, and Vena (who is probably Agni), restored the power of the elements of sacrifice respectively in heaven, the firmament, and the earth, after they had been rendered ineffectual for a time by the malignant Panis.

5 *The golden reed* : Agni as sacrificial fire.

- 7 As rushing down the rapids of a river, flow swifter
than the wind the vigorous currents,
The streams of oil in swelling fluctuation like a red
courser who hath burst the fences.
- 8 Like women at a gathering fair to look on and gently
smiling they incline to Agni.
The streams of holy oil attain the fuel, and Jâtavedâs
joyfully receives them.
- 9 As maidens deck themselves with gay adornment to
join the bridal feast, I now behold them.
Where Soma flows and sacrifice is ready, thither the
streams of holy oil are running.
- 10 Send to our eulogy a herd of cattle : bestow upon us
excellent possessions.
Bear to the gods the sacrifice we offer : the streams
of oil flow pure and full of sweetness.
- 11 The universe depends upon thy power and might
within the sea, within the heart, within all life.
May we attain that sweetly-flavoured wave of thine,
brought, at its gathering, o'er the surface of the
floods.

10 *Send to our eulogy a herd of cattle* : this is Sâyana's interpretation. The gods are addressed, and asked to reward the singers.

11 *Thy power* : Agni's. *In the sea* : in the aerial ocean, the firmament, in which Agni is present as lightning. *Within the heart* : as Vaisvânara, belonging to all men. *Within all life* : as the vital principle, or heat. The *wave* is the butter of the oblation.

BOOK THE FIFTH.

HYMN I.

Agni.

AGNI is wakened by the people's fuel to meet the
Dawn who cometh like a milch-cow.

Like young trees shooting up on high their branches,
his flames are rising to the vault of heaven.

2 For worship of the gods the priest was wakened : at
morning gracious Agni hath arisen.

Kindled, his radiant might is made apparent, and the
great deity hath been freed from darkness.

3 When he hath stirred the line of his attendants,
with the pure milk pure Agni is anointed.

The strength-bestowing gift is then made ready, which
spread in front, with tongues, erect, he drinketh.

4 The spirits of the pious turn together to Agni, as
the eyes of all to Sūrya.

He, when both Dawns of different hues have borne
him, springs up at daybreak as a strong white
charger.

5 The noble one was born at day's beginning, laid red
in colour mid the well-laid fuel.

Yielding in every house his seven rich treasures,
Agni is seated, priest most skilled in worship.

The metre is Trishṭup. The Rishi is Gavishṭhira of the family of Atri.

3 *The line of his attendants* : the row of ministering priests. But the exact meaning of the words of the text is uncertain.

4 *To Sūrya* : to the Sun. *The Dawns* : both Night and Morning.

5 *Seven rich treasures* : wealth of various sorts.

- 6 Agni hath sate him down, a priest most skilful, on a sweet-smelling place, his mother's bosom.
 Young, faithful, sage, præeminent o'er many, kindled among the folk whom he sustaineth.
- 7 This singer excellent at sacrifices, Agni the priest, they glorify with homage.
 Him who spread out both worlds by law eternal they balm with oil, strong steed who never faileth.
- 8 He, worshipful house-friend, in his home is worshipped, our own auspicious guest, lauded by sages.
 That strength the Bull with thousand horns possesses. In might, O Agni, thou excellest others.
- 9 Thou quickly passest by all others, Agni, for him to whom thou hast appeared most lovely,
 Wondrously fair, adorable, effulgent, the guest of men, the darling of the people.
- 10 To thee, most youthful god! to thee, O Agni, from near and far the people bring their tribute.
 Mark well the prayer of him who best extols thee. Great, high, auspicious, Agni, is thy shelter.
- 11 Ascend to-day thy splendid car, O Agni, in splendour, with the holy ones around it.
 Knowing the paths by mid-air's spacious region bring hither gods to feast on our oblation.
- 12 To him adorable, sage, strong and mighty we have sung forth our song of praise and homage.
 Gavishthira hath raised with prayer to Agni this laud far-reaching, like gold light to heaven.

6 *His mother's bosom* : the altar raised above the ground.

8 *The Bull with thousand horns* : Agni as the Sun with his countless rays.

HYMN II.

Agni.

THE youthful mother keeps the boy in secret pressed
to her close, nor yields him to the father.

But, when he lies upon the arm, the people see his
unfading countenance before them.

2 What child is this thou carriest as a handmaid, O
youthful one? The consort-queen hath borne him.
The babe unborn increased through many autumns.
I saw him born what time his mother bare him.

3 I saw him from afar gold-toothed, bright coloured,
hurling his weapons from his habitation,
What time I gave him Amrit free from mixture.
How can the Indralless, the hymnless harm me?

The Rishi of the hymn is said to be Kumâra the son of Atri, or Vriṣa the son of Jara. The metre is Trisṭup, except in the last stanza, in which it is Śakvari (four Pâdas of fourteen syllables each) represented in my version by the ordinary Trisṭup with an additional Pâda, that is, a stanza containing fifty-five syllables.

1 The kindling of the sacrificial fire is figuratively described. The lower piece of wood retains the latent spark and will not give it up to the *yajamâna* or worshipper until he has generated it by attrition. When the fire has been produced, and is shown like a child that is carried on the arm, its brightness is apparent to all. This seems to be the meaning of the stanza; but to arrive at it *aratnau* must be read instead of the *aratau* of the text; and this or some similar alteration is required by the metre. This explanation, Professor Wilson remarks, "has not satisfied the commentators and a curious and strange legend has been devised for the interpretation of the text, or has been, perhaps, applied to it by way of explanation, having been previously current: it is more probably, however, suggested by, than suggestive of, the verses."

2 The meaning is obscure. The *handmaid* and the *consort-queen* (*mahishî*) are perhaps the two fire-sticks. The fire thus produced is not the genuine Agni, who is born as lightning from the cloud.

3 I offered sweet libations of Soma-juice to Agni when I beheld him in the form of lightning, and consequently the godless who do not acknowledge Indra are unable to injure me.

- 4 I saw him moving from the place he dwells in, even
as with a herd, brilliantly shining.
These seized him not: he had been born already.
They who were grey with age again grow youthful.
- 5 Who separate my young bull from the cattle, they
whose protector was in truth no stranger?
Let those whose hands have seized upon them free
them. May he, observant, drive the herd to us-
ward.
- 6 Mid mortal men the godless have secreted the King
of all who live, home of the people.
So may the prayers of Atri give him freedom. Re-
proached in turn be those who now reproach him.
- 7 Thou loosedst from the stake e'en Sunahsepa bound
for a thousand; for he prayed with fervour.
So, Agni, loose from us the bonds that bind us, when
thou art seated here, O priest who knowest.

4 *Even as with a herd*: Agni is here represented as the Sun with his host of rays. *These seized him not*: the Dawns could not detain him: the Sun was too powerful. But the meaning of *itāh*, 'these,' without a substantive, is somewhat uncertain. *They who were grey*: the ancient flames of the Sun recover their youth and strength. Or the half-line may be rendered: 'The Dawns, the youthful maidens, grow decrepit.' This is Professor Ludwig's interpretation, and it has much to recommend it.

5 This stanza is extremely obscure. It may refer to some actual occurrence to which a mythical colouring has been added. "What enemies have despoiled my kingdom?" is Sâyana's explanation of the first half-line.

6 This stanza appears to refer to some contention between the descendants of Atri and some other priestly family, perhaps the Bhṛigus, as Professor Ludwig thinks, regarding the worship of Agni. *Home of the people*: Agni; 'the asylum of men.'—Wilson.

7 *Sunahsepa*: See I. 24. *Bound for a thousand*: bought for a thousand cows in order that he might be bound to the sacrificial post. Sâyana, who is followed by Professors Wilson, Roth, and Grassmann, takes *sahasradyûpâd* together, 'from a thousand stakes.'

- 8 Thou hast sped from me, Agni, in thine anger : this
the protector of gods' laws hath told me.
Indra who knoweth bent his eye upon thee : by him
instructed am I come, O Agni.
- 9 Agni shines far and wide with lofty splendour, and
by his greatness makes all things apparent.
He conquers godless and malign enchantments, and
sharpeneth both his horns to gore the Rakshas.
- 10 Loud in the heaven above be Agni's roarings, with
keen-edged weapons to destroy the demons.
Forth burst his splendours in the Soma's rapture.
The godless bands press round but cannot stay him.
- 11 As a skilled craftsman makes a car, a singer I, mighty
one! this hymn for thee have fashioned.
If thou, O Agni, god, accept it gladly, may we obtain
thereby the heavenly waters.
- 12 May he, the strong-necked steer, waxing in vigour,
gather the foeman's wealth with none to check him.
Thus to this Agni have the immortals spoken. To
man who spreads the grass may he grant shelter,
grant shelter to the man who brings oblation.

HYMN III.

Agni.

- THOU at thy birth art Varuṇa, O Agni ; when thou
art kindled thou becomest Mitra.
In thee, O son of strength, all gods are centred. Indra
art thou to man who brings oblation.
- 2 Aryaman art thou as regardeth maidens : mysterious
is thy name, O self-sustainer.

The Rishi of this hymn and of the three following is Vasuṣṛuta.

The metre is Trishṭup.

1 *Varuṇa* : regarded as the type of royalty. *Mitra* : the friendly, beneficent god. *Indra* : the chief of all the gods.

2 *Aryaman* : in connexion with marriage ; *aryaman* meaning also a companion, especially a friend who asks a girl in marriage for another, and Agni being, as the Sun, the regulator of the season for marriage, and its consecrator as the sacrificial fire.

- As a kind friend with streams of milk they balm thee
 what time thou makest wife and lord one-minded.
- 3 The Maruts deck their beauty for thy glory, yea,
 Rudra! for thy birth fair, brightly-coloured.
 That which was fixed as Vishnu's loftiest station—
 therewith the secret of the cows thou guardest.
- 4 Gods through thy glory, god who art so lovely!
 granting abundant gifts gained life immortal.
 As their own priest have men established Agni;
 and serve him fain for praise from him who liveth.
- 5 There is no priest more skilled than thou in worship;
 none, self-sustainer! passes thee in wisdom.
 The man within whose house as guest thou dwellest,
 O god, by sacrifice shall conquer mortals.
- 6 Aided by thee, O Agni, may we conquer through
 our oblation, fain for wealth, awakened:
 May we in battle, in the days' assemblies, O son of
 strength, by riches conquer mortals.
- 7 He shall bring evil on the evil-plotter whoever
 turns against us sin and outrage.
 Destroy this calumny of him, O Agni, whoever
 injures us with double-dealing.
- 8 At this dawn's flushing, god! our ancient fathers
 served thee with offerings, making thee their envoy,
 When, Agni, to the store of wealth thou goest, a
 god enkindled with good things by mortals.

3 *Rudra*: here, as in other places, a name of Agni.

Vishnu's loftiest station: the firmament, which supplies milk to the celestial cows, and, as mysteriously connected with them, to the cows of earth. *The secret of the cows*: apparently, their udder is what is meant by *guhyaṃ nāma gonām*, 'the cows' secret name.'

4 *Gained life immortal*: Agni alone, it is said, was originally immortal, and the other gods obtained immortality through him.

From him who liveth: Agni, the special representant of vital power.

6 *In the days' assemblies*: gatherings on days appointed for sacrifice.

8 *The store of wealth*: according to Sāyaṇa, the place containing the riches of sacrificial offerings.

- 9 Save, thou who knowest, draw thy father near thee,
 who counts as thine own son, O child of power.
 O sapient Agni, when wilt thou regard us? When,
 skilled in holy law, wilt thou direct us?
- 10 Adoring thee he gives thee many a title, when
 thou, good lord! acceptest this as father.
 And doth not Agni, glad in strength of godhead, gain
 splendid bliss when he hath waxen mighty?
- 11 Most youthful Agni, verily thou bearest thy praiser
 safely over all his troubles.
 Thieves have been seen by us and open foemen:
 unknown have been the plottings of the wicked.
- 12 To thee these eulogies have been directed; or to
 the Vasu hath this sin been spoken.
 But this our Agni, flaming high, shall never yield
 us to calumny, to him who wrongs us.

HYMN IV.

Agni.

- O Agni, king and lord of wealth and treasures, in
 thee is my delight at sacrifices.
 Through thee may we obtain the strength we long
 for, and overcome the fierce attacks of mortals.
- 2 Agni eternal father, offering-bearer, fair to behold,
 far-reaching, far-refulgent,

9 *Thy father*: the sacrificer, who supports Agni with oblations, and in his turn is loved and cherished as a son.

10 *Acceptest this*: the homage of the worshipper. *When he hath waxen mighty*: or been exalted by our praise.

11 *Thieves have been seen*: although we have seen thieves and enemies we have been saved by Agni from suffering injury from their evil designs.

12 *Hath this sin been spoken*: if my praise be not acceptable to Agni, it is an offence and a sin. Or the meaning may be, this sin of our enemies who plot against us has been declared to Agni.

The metre is Trishtubh.

- From well-kept household fire beam food to feed us,
and measure out to us abundant glory.
- 3 The sage of men, the lord of human races, pure,
purifying Agni, balmed with butter,
Him the omniscient as your priest ye stablish : he
wins among the gods things worth the choosing.
- 4 Agni, enjoy, of one accord with Ilâ, striving in
rivalry with beams of Sûrya,
Enjoy, O Jâtavedas, this our fuel, and bring the gods
to us to taste oblations.
- 5 As dear house-friend, guest welcome in the dwelling,
to this our sacrifice come thou who knowest.
And, Agni, having scattered all assailants, bring to
us the possessions of our foemen.
- 6 Drive thou away the Dasyu with thy weapon. As,
gaining vital power for thine own body,
O son of strength, the gods thou satisfiest, so in
fight save us, most heroic Agni.
- 7 May we, O Agni, with our lauds adore thee, and
with our gifts, fair-beaming purifier !
Send to us wealth containing all things precious :
bestow upon us every sort of riches.
- 8 Son of strength, Agni, dweller in three regions,
accept our sacrifice and our oblation.
Among the gods may we be counted pious : protect
us with a triply-guarding shelter.

4 *Ilâ*: prayer and praise, personified. *With beams of Sûrya*: putting forth thy power at day-break and so vying with the sun.

6 *As, gaining vital power*: as the oblations of men which thou carriest to the gods increase thine own strength also. *Sâyana* takes the second half-line in connexion with the first: 'Drive thou away the Dasyu with thy weapon, obtaining vital strength for thine own body.'

8 *Dweller in three regions*: heaven, firmament, and earth, as the sun, the lightning, and terrestrial fire.

- 9 Over all woes and dangers, Jâtavedas, bear us as in
a boat across a river.
Praised with our homage even as Atri praised thee,
O Agni, be the guardian of our bodies.
- 10 As I, remembering thee with grateful spirit, a mortal,
call with might on thee immortal,
Vouchsafe us high renown, O Jâtavedas, and may I
be immortal by my children.
- 11 The pious man, O Jâtavedas Agni, to whom thou
grantest ample room and pleasure,
Gaineth abundant wealth with sons and horses, with
heroes and with kine for his well-being.

HYMN V.

Āpris.

- To Agni, Jâtavedâs, to the flame, the well-enkindled
god,
Offer strong sacrificial oil.
- 2 He, Narâsansa, ne'er beguiled, inspiriteth this sacrifice:
For sage is he, with sweets in hand.
- 3 Adored, O Agni, hither bring Indra the wonderful,
the friend,
On lightly-rolling car to aid.
- 4 Spread thyself out, thou soft as wool! The holy
hymns have sung to thee.
Bring gain to us, O beautiful!

9 *Atri*: the famous Rishi (See Vol. I., Index,), ancestor of Vasu-
gruta the Rishi or seer of this hymn.

11 *Jâtavedas*: the nominative case of the word is Jâtavedâs, and
the vocative is Jâtavedaḥ = Jâtavedas. I use both forms accordingly.

The metre is Trishtubh. *Āpris* is the collective name of the gods
and deified objects addressed in the hymn. See Vol. I., Index.

4 *Thou soft as wool*: the *Barhis* or sacred grass, on which the
gods are to sit, is addressed.

- 5 Open yourselves, ye doors divine, easy of access for
our aid :
Fill, more and more, the sacrifice.
- 6 Fair strengtheners of vital power, young mothers of
eternal law,
Morning and Night we supplicate.
- 7 On the wind's flight come, glorified, ye two celestial
priests of man :
Come ye to this our sacrifice.
- 8 Ilâ, Sarasvatî, Mahî, three goddesses who bring us weal,
Be seated harmless on the grass.
- 9 Rich in all plenty, Twashtar, come auspicious of
thine own accord :
Help us in every sacrifice.
- 10 Vanaspati, wherever thou knowest the gods' mys-
terious names,
Send our oblations thitherward.
- 11 To Agni and to Varuṇa, Indra, the Maruts, and the gods,
With Svâhâ be oblation brought.

HYMN VI.

Agni.

I THINK of Agni that good lord, whom as their home
the milch-kine seek :
Whom fleet-foot coursers seek as home, and strong
enduring steeds as home. Bring food to those
who sing thy praise.

5 *Doors divine* : of the sacrificial hall, types of the portals of the
Eust. See I. 188. 5.

6 *Eternal law* : law-ordained sacrifice.

7 *Two celestial priests* : see I. 13. 8.

11 *Svâhâ* : Hail ! Glory ! is here an Âpri, as a personification of
Agni. See I. 13. 12.

The metre is Pankti, consisting of five Pâdas of eight syllables
each : like Anushtup with an additional Pâda.

1 *Strong enduring steeds* : or constant worshippers, according to
Sâyana : and this interpretation is supported by stanza 2, which is a
slightly-varied repetition of this stanza.

- 2 'Tis Agni whom we laud as good, to whom the
milch-kine come in herds,
To whom the chargers swift of foot, to whom our
well-born princes come. Bring food to those who
sing thy praise.
- 3 Agni the god of all mankind, gives, verily, a steed
to man.
Agni gives precious gear for wealth, treasure he
gives when he is pleased. Bring food to those
who sing thy praise.
- 4 God, Agni, we will kindle thee, rich in thy splen-
dour, fading not,
So that this glorious fuel may send forth by day its
light for thee. Bring food to those who sing thy
praise.
- 5 To thee the splendid, lord of flame, bright, won-
drous, prince of men, is brought
Oblation with the holy verse, O Agni, bearer of
our gifts.
Bring food to those who sing thy praise.
- 6 These Agnis in the seats of fire nourish each thing
most excellent.
They give delight, they spread abroad, they move
themselves continually. Bring food to those
who sing thy praise.
- 7 Agni, these brilliant flames of thine wax like strong
chargers mightily,
Who with the treadings of their hoofs go swiftly to
the stalls of kine. Bring food to those who sing
thy praise.

6 *These Agnis*: the original flames of Agni manifested in the three fire-altars, each fire being regarded as an independent representative of Agni.

7 *To the stalls of kine*: the flames of Agni who longs for oblations of milk and butter are compared to the horses of raiders who seize the cattle of their enemies.

- 8 To us who laud thee, Agni, bring fresh food and safe and happy homes.
 May we who have sung hymns to thee have thee for envoy in each house. Bring food to those who sing thy praise.
- 9 Thou, brilliant god, within thy mouth warmest both ladles of the oil.
 So fill us also, in our hymns, abundantly, O lord of strength. Bring food to those who sing thy praise.
- 10 Thus Agni have we duly served with sacrifices and with hymns.
 So may he give us what we crave, store of brave sons and fleet-foot steeds. Bring food to those who sing thy praise.

HYMN VII.

Agni.

- OFFER to Agni, O my friends, your seemly food,
 your seemly praise ;
 To him supremest o'er the folk, the son of strength,
 the mighty lord :
- 2 Him in whose presence, when they meet in full assembly, men rejoice ;
 Even him whom worthy ones inflame, and living creatures bring to life.
- 3 When we present to him the food and sacrificial gifts of men,
 He by the might of splendour grasps the holy ordinance's rein.

The metre is Anushtub in nine stanzas and Pankti in the tenth.

The Rishi of this and of the following hymn is said to be Isha of the family of Atri. But this name appears to have been formed from the word *isham* (food) in stanza 1. or *ishah* in stanza 10, and not to be the name of a real person.

3 *Grasps the holy ordinance's rein*: assumes the direction of the sacrifice, as invoker of the gods and conveyer of mens' oblations.

- 4 He gives a signal in the night even to him who is
afar,
When he, the bright, unchanged by eld, consumes
the sovrans of the wood.
- 5 He in whose service on the ways they offer up their
drops of sweat,
On him as their high kin have they mounted, as
ridges on the earth.
- 6 Whom, sought of many, mortal man hath found to
be the stay of all;
He who gives flavour to our food, the home of every
man that lives.
- 7 Even as a herd that crops the grass he shears the
field and wilderness,
With flashing teeth and beard of gold, deft with his
unabated might.
- 8 For him, to whom the pure, as erst to Atri, like an
axe comes forth,
Hath the well-bearing mother borne, producing
when her time is come.
- 9 Agni, to whom the oil is shed by him thou lovest to
support,
Bestow upon these mortals fame and splendour and
intelligence.

5 *On the ways*: in the course of sacrifice. The toil of the ministering priests is often regarded as their offering to the gods. *On him*: the meaning of this line is obscure. Professor Wilson, following Sâyana, translates: "and (the drops) mount upon the fire as if they were its own numerous offspring, as (boys ride) upon the back (of a father)." The meaning may be that the drops mount upon Agni, who bears the oblations to heaven, as the backs or ridges (of the hills) raise themselves above the ground. My version, which follows Professor Ludwig's explanation, is only conjectural.

8 This stanza also is obscure. *The well-bearing mother*, is the lower fire-stick which at the proper time produces the spark for the man to whom Agni, keen and bright as an axe, is manifested as he was to the ancient sage Atri, the ancestor of the Rishi of the hymn.

- 10 Such zeal hath he, resistless one: he gained the cattle given by thee.
 Agni, may Atri overcome the Dasyus who bestow no gifts, subdue the men who give no food.

HYMN VIII.

Agni.

- O AGNI urged to strength, the men of old who loved the Law enkindled thee, the ancient, for their aid, Thee very bright, and holy, nourisher of all, most excellent, the friend and master of the home.
- 2 Thee, Agni, men have stablished as their guest of old, as master of the household, thee, with hair of flame; High-bannered, multiform, distributor of wealth, kind helper, good protector, drier of the floods.
- 3 The tribes of men praise thee, Agni, who knowest well burnt-offerings, the discernor, lavishest of wealth, Dwelling in secret, blest one! visible to all, loud-roaring, skilled in worship, glorified with oil.
- 4 Ever to thee, O Agni, as exceeding strong have we drawn nigh with songs and reverence singing hymns.
 So be thou pleased with us, Angiras! as a god enkindled by the noble with man's goodly light.
- 5 Thou, Agni! multiform, god who art lauded much! givest in every house subsistence as of old.
 Thou rulest by thy might o'er food of many a sort: that light of thine when blazing may not be opposed.

10 The last Pāda is difficult. Professor Wilson, after Sāyana, renders it: "may Isha overcome (hostile) men." But *isha* is evidently 'food,' and not the name of a man.

The metre is Jagati.

3 *Dwelling in secret*: latent in the fire-sticks, or dwelling in men's hearts.

4 *The noble*: the patron of the sacrifice.

- 6 The gods, most youthful Agni, have made thee,
inflamed, the bearer of oblations and the messenger.
Thee, widely-reaching, homed in sacred oil, invoked,
effulgent, have they made the eye that stirs the
thought.
- 7 Men seeking joy have lit thee worshipped from of old,
O Agni, with good fuel and with sacred oil.
So thou bedewed and waxing mighty by the plants
spreadest thyself abroad over the realms of earth.

HYMN IX.

Agni.

- BEARING oblations mortal men, O Agni, worship
'thee the god.
I deem thee Jâtavedâs : bear our offerings, thou,
unceasingly.
- 2 In the man's home who offers gifts, where grass is
trimmed, Agni is priest,
To whom all sacrifices come and strengthenings that
win renown.
- 3 Whom as an infant newly-born the kindling-sticks
have brought to life,
Sustainer of the tribes of men, skilled in well-ordered
sacrifice.
- 4 Yea, very hard art thou to grasp, like offspring of
the wriggling snakes,
When thou consumest many woods, like an ox, Agni,
in the mead.

7 *Bedewed* : anointed with clarified butter. *By the plants* : which
supply fuel.

The metre is Panktî in stanzas 5 and 7, and Anushtup in the rest.
This hymn and the following one are ascribed to a Rishi Gaya of the
family of Atri.

1 *I deem thee Jâtavedâs* : I hold thee to be the knower of all life,
or the originator of all wealth.

4 *Like an ox* : as an ox eats up the grass.

- 5 Whose flames, when thou art sending forth the
 smoke, completely reach the mark,
 When Trita in the height of heaven, like as a smelter
 fanneth thee, e'en as a smelter sharpeneth thee.
- 6 O Agni, by thy succour and by Mitra's friendly
 furtherance,
 May we, averting hate, subdue the wickedness of
 mortal men.
- 7 O Agni, to our heroes bring such riches, thou
 victorious god.
 May he protect and nourish us, and help in gaining
 strength : be thou near us in fight for our success.

HYMN X.

Agni.

- BRING us most mighty splendour thou, Agni, resistless
 on thy way.
 With overflowing store of wealth mark out for us a
 path to strength.
- 2 Ours art thou, wondrous Agni, by wisdom and
 bounteousness of power.
 The might of Asuras rests on thee, like Mitra worship-
 ful in act.
- 3 Agni, increase our means of life, increase the house
 and home of these,
 The men, the princes who have won great riches
 through our hymns of praise.
- 4 Bright Agni, they who deck their songs for thee
 have horses as their meed.
 The men are mighty in their might, they whose high
 laud, as that of heaven, awakes thee of its own accord.

5 *Trita* : here perhaps Vāyu, the Wind. According to Sāyana, Trita here means Agni himself *diffused in the three regions*.

The metre is Pankti in stanzas 4 and 7, and Anushtub in the rest.

4 *Awakes thee of its own accord* : the meaning of this last Pāda is doubtful. Sāyana disconnects *bodhati tmanā* from the preceding words, and supplies the name of the Rishi Gaya : Gaya of his own accord arouses thee.

- 5 O Agni, those resplendent flames of thine go
valourously forth,
Like lightnings flashing round us, like a rattling car
that seeks the spoil.
- 6 Now, Agni, come to succour us: let priests draw
nigh to offer gifts;
And let the patrons of our rites subdue all regions
of the earth.
- 7 Bring to us, Agni, Angiras, lauded of old and
lauded now,
Invoker! wealth to quell the strong, that singers may
extol thee. Be near us in fight for our success.

HYMN XI.

Agni.

- THE watchful guardian of the people hath been born,
Agni, the very strong, for fresh prosperity.
With oil upon his face, with high heaven-touching
flame, he shineth splendidly, pure, for the Bharatas.
- 2 Ensign of sacrifice, the earliest household-priest, the
men have kindled Agni in his threefold seat.
With Indra and the gods together on the grass let
the wise priest sit to complete the sacrifice.
- 3 Pure, unadorned, from thy two mothers art thou born:
thou camest from Vivasvân as a welcome sage.

6 *Subdue all regions of the earth*: an allusion to the *digvijaya*, universal conquest, or subjugation of all neighbouring princes. Sâyana explains *âsâh* alternatively as 'wishes'; 'compass all their desires.'

This hymn and the three following are ascribed to the Rishi Sutambhara of the family of Atri. The metre is Jagatî.

1 *For the Bharatas*: for the sake of the priests, according to Sâyana and Mahîdhara.

2 *In his threefold seat*: the three fire-altars.

3 *Thy two mothers*: the fire-sticks. *Vivasvân*: the sacrificer, according to Sâyana. But see Vol. I., Index.

With oil they strengthened thee, O Agni, worshipped
god : thy banner was the smoke that mounted to
the sky.

- 4 May Agni graciously come to our sacrifice. The
men bear Agni here and there in every house.
He hath become an envoy, bearer of our gifts :
electing Agni, men choose one exceeding wise.
- 5 For thee, O Agni, is this sweetest prayer of mine :
dear to thy spirit be this product of my thought.
As great streams fill the river so our songs of praise fill
thee, and make thee yet more mighty in thy strength.
- 6 O Agni, the Angirasas discovered thee what time thou
layest hidden, fleeing back from wood to wood.
Thou by attrition art produced as conquering might,
and men, O Angiras, call thee the son of strength.

HYMN XII.

Agni.

To Agni, lofty Asura, meet for worship, steer of
eternal law, my prayer I offer ;

I bring my song directed to the mighty like pure
oil for his mouth at sacrifices.

- 2 Mark the law, thou who knowest, yea, observe it :
send forth the full streams of eternal Order.

I use no sorcery with might or falsehood : the sacred
law of the red steer I follow.

- 3 How hast thou, follower of the law eternal, become
the knower of a new song, Agni ?

The god, the guardian of the seasons, knows me :
the lord of him who won this wealth I know not.

4 *Here and there* : or in different places ; from one altar to another.

6 *Thou layest hidden* : alluding to the legend of the flight and
capture of Agni. See I. 65. 1.

The metre is Trishtup.

3 *Knower of a new song* : according to Professor Ludwig, the new
song is, one in which for the first time we have been obliged to re-
mind thee of thy duties as the champion of eternal Law, whereas

- 4 Who, Agni, in alliance with thy foeman, what
splendid helpers won for them their riches?
Agni, who guard the dwelling-place of falsehood?
Who are protectors of the speech of liars?
- 5 Agni, those friends of thine have turned them from
thee : gracious of old, they have become ungracious.
They have deceived themselves by their own speeches,
uttering wicked words against the righteous.
- 6 He who pays sacrifice to thee with homage, O Agni,
keeps the red steer's law eternal ;
Wide is his dwelling. May the noble offspring of
Nahusha who has wandered forth come hither.

HYMN XIII.

Agni.

- WITH songs of praise we call on thee, we kindle thee
with songs of praise,
Agni, with songs of praise, for help.
- 2 Eager for wealth, we meditate Agni's effectual praise
to-day,
Praise of the god who touches heaven.
- 3 May Agni, priest among mankind, take pleasure in
our songs of praise,
And worship the celestial folk.
- 4 Thou, Agni, art spread widely forth, priest dear and
excellent ; through thee
Men make the sacrifice complete.

formerly we had only thanks and prayers to offer thee. *The guardian of the seasons* : thou, Agni, who, as the Sun, regulatest the seasons, knowest me ; but I know nothing of the god who has befriended my wealthy enemy.

4 Who are the gods who have enriched the wicked who hate both thee and me ?

6 The meaning of the second line is obscure. Professor Wilson, following Sâyana, translates : "and may a virtuous successor of the man who diligently worships thee come in his place." I am not satisfied with Professor Ludwig's rendering, but I adopt it for the present.

The metre is Gâyatri.

- 5 Singers exalt thee, Agni, well lauded, best giver of
our strength :
So grant thou us heroic might.
- 6 Thou, Agni, as the felly rings the spokes, encompass-
est the gods.
I yearn for bounty manifold.

HYMN XIV.

Agni.

- ENKINDLING the immortal, wake Agni with song of
praise : may he bear our oblations to the gods.
- 2 At high solemnities mortal men glorify him the
immortal, best
At sacrifice among mankind.
- 3 That he may bear their gifts to heaven, all glorify
him Agni, god,
With ladle that distilleth oil.
- 4 Agni shone bright when born, with light killing the
Dasyus and the dark :
He found the kine, the floods, the sun.
- 5 Serve Agni, god adorable, the sage whose back is
balmèd with oil :
Let him approach, and hear my call.
- 6 They have exalted Agni, god of all mankind, with
oil and hymns
Of praise, devout and eloquent.

HYMN XV.

Agni.

To him, the far-renowned, the wise ordainer, ancient
and glorious, a song I offer.
Enthroned in oil, the Asura, bliss-giver, is Agni,
firm support of noble riches.

The metre of Hymn XIV. is Gâyatrî as before.

The metre is Trishṭup. The Rishi is said to be Dharuṇa of the
family of Atri, but this name is evidently taken from the words *dharu-*
ṇaḥ in stanza 1, and *dharuṇam* in stanza 2.

- 2 By holy law they kept supporting Order, by help of
sacrifice, in loftiest heaven,—
They who attained with born men to the unborn,
men seated on that stay, heaven's firm sustainer.
- 3 Averting woe, they labour hard to bring him, the
ancient, plenteous food as power resistless.
May he, born newly, conquer his assailants : round
him they stand as round an angry lion.
- 4 When, like a mother, spreading forth to nourish, to
cherish and regard each man that liveth,—
Consuming all the strength that thou hast gotten,
thou wanderest round, thyself, in varied fashion.
- 5 May strength preserve the compass of thy vigour, god !
that broad stream of thine that beareth riches.
Thou, like a thief who keeps his refuge secret, hast
holpen Atri to great wealth, by teaching.

HYMN XVI.

Agni.

GREAT power is in the beam of light, sing praise to
Agni, to the god
Whom men have set in foremost place like Mitra
with their eulogies.

2 *They who attained* : our ancestors, or the Fathers, who with, or
by the aid of, the priests, were raised to seats in the firmament.

4 *Thou wanderest round* : seeking fresh wood to burn in order to
restore thy exhausted strength.

5 *May strength preserve* : mayst thou ever find fresh fuel or strength-
ening food.

Thou, like a thief : "This may, perhaps, imply that the wealth be-
stowed upon the *Rishi* is deposited in a secure receptacle, like the
hidden booty of a thief, *padām na táyur guhām dadhānah*, but the
whole *Sākta* is obscurely worded."—Wilson.

The *Rishi* of this and of the following hymn is Pūru of the family
of Atri. The metre is Anushtub, with Pankti in the last stanza.

1 *Like Mitra* : or as a friend.

- 2 He by the splendour of his arms is priest of every able man.
Agni conveys oblation straight, and deals, as Bhaga deals, his boons.
- 3 All rests upon the laud and love of him the rich, high-flaming god,
On whom, loud-roaring, men have laid great strength as on a faithful friend.
- 4 So, Agni, be the friend of these with liberal gift of hero strength.
Yea, Heaven and Earth have not surpassed this youthful one in glorious fame.
- 5 O Agni, quickly come to us, and, glorified, bring precious wealth.
So we and these our princes will assemble for the good of all. Be near in fight to prosper us.

HYMN XVII.

Agni.

- God, may a mortal call the strong hither, with solemn rites, to aid,
Pîru call Agni to protect when sacrifice is well prepared.
- 2 Near him thou seemest mightier still in native glory, set to hold
Apart yon flame-hued vault of heaven, lovely beyond the thought of man.
- 3 Yea, this is by the light of him whom powerful song hath bound to act,

2 *Every able man* : who has means, will, and skill as a sacrificer.

4 *Of these* : institutors of the sacrifice. *This youthful one* : Agni.
The exact meaning of the second line is somewhat uncertain.

The metre is Anushtub, with Pankti in stanza 5.

1 *The strong* : Agni.

2 *Near him* : Sûrya.

3 *This is by the light of him* : this Sûrya, or the Sun, shines only by the light of Agni.

Whose beams of splendour flash on high as though
they sprang from heavenly seed.

- 4 Wealth loads the wonder-worker's car through his,
the very wise one's power.

Then, meet to be invoked among all tribes, is Agni
glorified.

- 5 Now, too, the princes shall obtain excellent riches by
our lips.

Protect us for our welfare : lend thy succour, O thou
son of strength. Be near in fight to prosper us.

HYMN XVIII.

Agni.

At dawn let Agni, much-beloved guest of the house,
be glorified ;

Immortal who delights in all oblations brought by
mortal men.

- 2 For Dvita who receives through wealth of native
strength maimed offerings,

4 When the wonder-working Sun brings us wealth, the merit is due to Agni.—L. According to Sâyaṇa, the meaning is, as given by Professor Wilson : "By the worship of him who is pleasing of aspect the provident (heap) wealth in their cars." The absence of a verb makes the exact meaning uncertain.

The hymn is ascribed to a Rishi Dvita of the family of Atri, but the name seems to be borrowed from the Dvita of stanza 2. The metre is Anusṭup, with Pankti in the last stanza.

2 The meaning of this stanza is obscure. According to Sâyaṇa, Dvita is the Rishi of the hymn, and the first line is rendered by Professor Wilson : "Be (willing to make) a grant of thine own strength to Dvita, the bearer of the pure libation." But *mṛiktavādhase* must mean the bearer or receiver of a maimed or imperfect oblation, and Dvita then would be the mythical personage of that name to whom, together with Trita, it was customary to wish away and consign any threatened calamity or unpleasantness (To Trita and to Dvita, Dawn ! bear thou away the evil dream. Rv. X. 47. 16.). In the present case, any possible imperfection in the offering made to Agni is previously removed by a libation to Dvita. See Professor Ludwig's commentary, Part I. 338.

Thy praiser even gains at once the Soma-drops, immortal god !

- 3 Nobles, with song I call that car of yours that shines with lengthened life,
For, god who givest steeds ! that car hither and thither goes unharmed.
- 4 They who have varied ways of thought, who guard the lauds within their lips,
And strew the grass before the light, have decked themselves with high renown.
- 5 Immortal Agni, give the chiefs, heroes who institute the rite,
Heroes' illustrious, lofty fame, who at the synod met for praise presented me with fifty steeds.

HYMN XIX.

Agni.

ONE state begets another state : husk is made visible from husk :
Within his mother's side he speaks.

3 *Nobles* : wealthy institutors of the sacrifice ; Maghavans. *That car of yours* : apparently Agni, who carries oblations to the gods.

4 *Varied ways of thought* : manifold modes of showing their devotion. *Guard the lauds* : perpetuate hymns of praise by frequent repetition. *Before the light* : according to Sâyaṇa, *svaṇare* means, 'in the sacrifice which leads man to heaven.' Professor Grassmann renders the word by Dem Glanzesherrn, 'for the lord of light.'

The hymn is ascribed to a Rishi named Vavri. The metre is Gâyatri in stanzas 1 and 2, Anushtub in 3 and 4, and Virâḍrûpâ ($11 \times 3 + 8$ or 7 syllables) in 5.

1 We know only outward forms and circumstances, and the real nature of the god is concealed from us. The god speaks only in the bosom of his mother.—L. Sâyaṇa gives a totally different interpretation, the word *vavri* (husk or covering) in the first stanza being taken as the name of the Rishi of the hymn.

- 2 Discerning, have they offered gifts : they guard the strength that never wastes.
To a strong fort have they pressed in.
- 3 Śvaitreya's people, all his men, have gloriously increased in might.
A gold chain Bṛihaduktha wears, as, through this Soma, seeking spoil.
- 4 I bring, as 'twere, the longed-for milk, the dear milk of the sister-pair.
Like to a caldron filled with food is he, unconquered, conquering all.
- 5 Beam of light, come to us in sportive fashion, finding thyself close to the wind that fans thee.
These flames of his are wasting flames, like arrows keen-pointed, sharpened, on his breast.

HYMN XX.

Agni.

AGNI, best winner of the spoil, cause us to praise before the gods,
As our associate meet for lauds, wealth which thou verily deemest wealth.

2 *Discerning*: perhaps, as Prof. Ludwig suggests, distinguishing thy essence from thy appearance. The *strong fort* which the worshippers have entered and settled in is, perhaps, their religious knowledge.

3 Śvaitreya's people have conquered, and their priest Bṛihaduktha has been rewarded for his services with a chain of gold, won for him by the Soma-libations which he has offered.—L. Śvaitreya (son of Svitrâ. See I. 33. 14.) and Bṛihaduktha are, apparently, proper names. Sâyana explains the former as Agni or lightning abiding in the white firmament, and the latter as zealously or highly praising.

4 *The dear milk of the sister-pair*: the Soma dear to Heaven and Earth. The exact meaning of the line is uncertain.

5 This stanza is very difficult, and, like much of the rest of the hymn, can be only conjecturally translated.

The Rishis of the hymn are said to be certain members of the family of Atri called Prayasvats, that is, bringers or possessors of sacred food, a word which occurs in stanza 3.

The metre is Anushtub with Pankti in the last stanza.

- 2 Agni, the great who ward not off the anger of thy power and might,
Incur the wrath and hatred due to one who holds an alien creed.
- 3 Agni, we choose thee as our priest, the perfecter of strength and skill;
We who bring sacred food invoke with song thee chief at holy rites.
- 4 Here as is needful for thine aid we toil, O conqueror, day by day,
For wealth, for Law. May we rejoice, most wise one! at the feast, with kine, rejoice, with heroes, at the feast.

HYMN XXI.

Agni.

- We stablish thee as Manus used, as Manus used we kindle thee.
Like Manus, for the pious man, Angiras, Agni, worship gods.
- 2 For well, O Agni, art thou pleased when thou art kindled mid mankind.
Straight go the ladles unto thee, thou high-born god whose food is oil.
- 3 Thee have all gods of one accord established as their messenger.
Serving at sacrifices men adore thee as a god, O sage.

2 *Who holds an alien creed* : who follows other than Vedic observances.

4 *For Law* : to maintain the holy law, and especially the eternally-ordained sacrifice. *With kine* : possessing plenty of cattle. *With heroes* : with brave sons about us.

The metre is Anuṣṭup, with Pankti in the last stanza.

The hymn is ascribed to a Rishi Sasa, this name being taken from the word *sasasya* in the last Pāda of stanza 4.

1 *Manus* : another form of Manu.

- 4 Let mortal man adore your god, Agni, with worship due to gods.
Shine forth enkindled, radiant one. Sit in the chamber of the Law, sit in the chamber of the food.

HYMN XXII.

Agni.

- LIKE Atri, Viṣvasāman! sing to him of purifying light,
Who must be praised in holy rites, the priest most welcome in the house.
- 2 Set Jâtavedâs in his place, Agni the god and minister.
Let sacrifice proceed to-day duly, comprising all the gods.
- 3 All mortals come to thee for aid, the god of most observant mind.
Of thine excelling favour we bethink us as we long for it.
- 4 Mark with attention this our speech, O Agni, thou victorious one.
Thee, strong-jawed! as the homestead's lord, the Atris with their lauds exalt, the Atris beautify with songs.

HYMN XXIII.

Agni.

- By thy fair splendour's mighty power, O Agni, bring victorious wealth,
Wealth that o'ercometh all mankind, and near us conquereth in fight.

4 *The chamber of the Law*: the sacrificial chamber or hall.

Of the food: or, as Professor Roth explains it, where the sacred grass is strewn; according to Sâyaṇa, of Sasa, the supposed Rishi of the hymn.

The Rishi is Viṣvasāman, of the family of Atri.

The metre is Anuṣṭup, with Pankti in the last stanza.

The Rishi is said to be Dyumna Viṣvacharṣaṇi—both these names being words occurring in the hymn. The metre is Anuṣṭup, with Pankti in the last stanza.

1 *By thy fair splendour's mighty power*: the words of the text are *dyumnasya prāsahā*.

- 2 Victorious Agni, bring to us the wealth that vanquisheth in war;
For thou art wonderful and true, giver of strength in herds of kine.
- 3 For all the folk with one accord, whose sacred grass is trimmed and strewn,
Invite thee to their worship-halls, as a dear priest, for choicest wealth.
- 4 For he, the god of all men, hath gotten him might that quelleth foes.
O Agni, in these homes shine forth, bright god! for our prosperity, shine, purifier! splendidly.

HYMN XXIV.

Agni.

- O AGNI, be our nearest friend, be thou a kind deliverer and a gracious friend.
- 2 Excellent Agni, come thou nigh to us, and give us wealth most splendidly renowned.
- 3 So hear us, listen to this call of ours, and keep us far from every sinful man.
- 4 To thee then, O most bright, O radiant god, we come with prayer for happiness for our friends.

HYMN XXV.

Agni.

- I WILL sing near, for grace, your god Agni, for he is good to us.
- Son of the brands, may he give gifts, and, righteous, save us from the foe.

4 *The god of all men* : *viṣvacharṣaṇiḥ*, a common epithet of Agni.

The Rishis are the Gaupâyanas or Laupâyanas named Bandhu, Subandhu, Śrutabandhu, and Viprabandhu. The metre is Virāj, consisting of four Pâdas of ten syllables each, the four verses of the hymn being accordingly counted as two stanzas only.

The Rishis of the hymn are members of the family of Atri called Vāsūyus (seekers of riches). The metre is Anuṣṭup.

1 *I will sing near* : I will invite and bring near with my song.

- 2 For he is true, whom men of old enkindled, and the gods themselves,
The priest with the delicious tongue, rich with the light of glorious beams.
- 3 With wisdom that surpasseth all, with gracious will most excellent,
O Agni, worthy of our choice, shine wealth on us through hymns of praise.
- 4 Agni is king, for he extends to mortals and to gods alike.
Agni is bearer of our gifts. Worship ye Agni with your thoughts.
- 5 Agni gives to the worshipper a son, the best, of mightiest fame,
Of deep devotion, ne'er subdued, bringer of glory to his sire.
- 6 Agni bestows the hero-lord who conquers with the men in fight.
Agni bestows the fleet-foot steed, the victor never overcome.
- 7 The mightiest song is Agni's: shine on high, thou who art rich in light.
Like the chief consort of a king, riches and strength proceed from thee.

2 *For he is true*: the faithful rewarder of his worshippers.

7 The exact meaning of the stanza is uncertain. Professor Wilson, following Sâyana, paraphrases the first line: "That (praise) which best conveys (our veneration is due) to Agni: affluent in splendour, grant us, (Agni), great (wealth)."

Like the chief consort of a king: as the chief queen proceeds from her home in royal state. Professor Ludwig translates *mahishîva* by 'as a strong cow,' but gives in his Commentary the alternative rendering 'as a king's wife.' Sâyana makes *mahishî* an adjective agreeing with *rayi*, riches, and says that *îva*, like, is pleonastic. I have followed Mahidhara.

- 8 Resplendent are thy rays of light : loud is thy voice
like pressing-stones.
Yea, of itself thy thunder goes forth like the roaring
of the heaven.
- 9 Thus, seeking riches, have we paid homage to Agni
conqueror.
May he, most wise, as with a ship, carry us over all
our foes.

HYMN XXVI.

Agni.

- O AGNI, holy and divine, with splendour and thy
pleasant tongue
Bring hither and adore the gods.
- 2 We pray thee, thou who droppest oil, bright-rayed !
who lookest on the Sun,
Bring the gods hither to the feast.
- 3 We have enkindled thee, O sage, bright caller of the
gods to feast,
O Agni, great in sacrifice.
- 4 O Agni, come with all the gods, come to our
sacrificial gift :
We choose thee as invoking priest.
- 5 Bring, Agni, to the worshipper who pours the juice
heroic strength :
Sit with the gods upon the grass.
- 6 Victor of thousands, Agni, thou, enkindled, cherishest
the laws,
Laud-worthy, envoy of the gods.
- 7 Set Agni Jâtavedâs down, the bearer of our sacred
gifts,
Most youthful, god and minister.

8 *Loud is thy voice* : the meaning of this half-line is not certain.

The hymn is ascribed to the Vasiṣṭyas, the Rishis of the preceding hymn. The metre is Gâyatri.

6 *Cherishest the laws* : especially religious ordinances, sacrifices.

- 8 Duly proceed our sacrifice, comprising all the gods,
to-day :
Strew holy grass to be their seat.
- 9 So may the Maruts sit thereon, the Aṣvins, Mitra,
Varuṇa :
The gods with all their company.

HYMN XXVII.

Agni.

- THE godlike hero, famousest of nobles, hath granted
me two oxen with a wagon.
Trivṛishan's son Tryarūṇa hath distinguished himself,
Vaiśvānara Agni! with ten thousands.
- 2 Give shelter to Tryarūṇa, as thou waxest strong and
art highly praised, Vaiśvānara Agni!
Who granteth me a hundred kine and twenty, and
two bay horses, good at draught, and harnessed.
- 3 So Trasadasyu served thee god most youthful, craving
thy favour for the ninth time, Agni ;
Tryarūṇa who with attentive spirit accepteth many
a song from me the mighty.
- 4 He who declares his wish to me, to Aṣvamedha, to
the prince,
Pays him who with his verse seeks gain, gives power
to him who keeps the Law.
- 5 From whom a hundred oxen, all of speckled hue,
delight my heart,
The gifts of Aṣvamedha, like thrice-mingled draughts
of Soma-juice.

The Rishis are said to be Tryarūṇa, Trasadasyu, and Aṣvamedha ;
or Atri alone. The metre is Trisṭup in stanzas 1,2,3, and Anusṭup
in 4,5,6 ; and, correspondingly, the hymn is made up of two separate
and independent eulogies of munificent princes.

3 *Accepteth* : rewards with gifts.

4 The stanza is difficult. Aṣvamedha apparently says that the
man who requests him to institute a sacrifice is by so doing the en-
richer of the priests.

5 *Thrice-mingled* : mixed with milk, curds, and parched grain.

- 6 To Aśvamedha who bestows a hundred gifts grant
hero power,
O Indra Agni ! lofty rule like the unwasting Sun in
heaven.

HYMN XXVIII.

Agni.

- AGNI inflamed hath sent to heaven his lustre, he
shines forth widely turning unto Morning.
Eastward the ladle goes that brings all blessing,
praising the gods with homage and oblation.
- 2 Enkindled thou art king of the immortal world : him
who brings offerings thou attendest for his weal.
He whom thou urgest on makes all possessions his : he
sets before thee, Agni, gifts that guests may claim.
- 3 Show thyself strong for mighty bliss, O Agni, most
excellent be thine effulgent splendours.
Make easy to maintain our household lordship, and
overcome the might of those who hate us.
- 4 Thy glory, Agni, I adore, kindled, exalted in thy
strength.
A steer of brilliant splendour, thou art lighted well
at sacred rites.
- 5 Agni, invoked and kindled, serve the gods thou
skilled in sacrifice :
For thou art bearer of our gifts.
- 6 Serve Agni, and present your gifts what time the
sacrifice proceeds :
For offering-bearer choose ye him.

The hymn is ascribed to a supposed Viśvavārā, a lady of the family of Atri. The metre is Trisṭup in stanzas 1 and 3, Jagati in stanza 2, Anuṣṭup in 4, and Gāyatrī in 5 and 6.

1 *The ladle* : the sacrificial ladle with which the oil or clarified butter is taken up and poured out. The text has the feminine adjective *ghṛitācī* only, *juhū* being understood. *That brings all blessing* : Sāyana takes *viśvavārā* to be the name of a woman. *Praising the gods* : said figuratively of the ladle held by the priest who praises.

3 *Make easy to maintain* : or, to follow Sāyana : "Perfect the well-knit bond of wife and husband."

HYMN XXIX.

Indra.

- MAN's worship of the gods hath three great lustrous,
 and three celestial lights have they established.
 The Maruts gifted with pure strength adore thee,
 for thou, O Indra, art their sapient Rishi.
- 2 What time the Maruts sang their song to Indra,
 joyous when he had drunk of Soma-juices,
 He grasped his thunder-bolt to slay the dragon, and
 loosed, that they might flow, the youthful waters.
- 3 And, O ye Brahmans, Maruts, so may Indra drink
 draughts of this my carefully pressed Soma ;
 For this oblation found for man the cattle, and Indra,
 having quaffed it, slew the dragon.
- 4 Then heaven and earth he sundered and supported :
 wrapped even in these he struck the beast with
 terror.
 So Indra forced the engulfer to disgorgement, and
 slew the Dānava panting against him.
- 5 Thus all the gods, O Maghavan, delivered to thee of
 their free will the draught of Soma ;
 When thou for Etaṣa didst cause to tarry the flying
 mares of Sūrya racing forward.

The Rishi of Hymn XXIX. is Gaurivṛti of the family of Śakti.
 The metre is Trisṭup.

1 *Three great lustrous* : this is Sāyaṇa's explanation of the *tryaryama* of the text. Professor Ludwig suggests that human relationships, such as *Maghavan*s or nobles, priests, and *viṣas* or the people, may be intended. *The three celestial lights* : the Sun, the Wind, the Fire, according to Sāyaṇa. *They* : the Maruts, says Sāyaṇa. *Rishi* : here meaning beholder, according to Sāyaṇa.

3 *Brahmans* : priests. Sāyaṇa explains the word as meaning lofty or mighty in this passage.

4 *The beast* : the demon Vṛitra. *The engulfer* : Vṛitra, who had swallowed the celestial waters. *The Dānava* : the son of Danu, Vṛitra.

5 *For Etaṣa* : see II. 19. 5.

- 6 When Maghavan with the thunder-bolt demolished
his nine-and-ninety castles all together,
The Maruts, where they met, glorified Indra : ye
with the Trishṭup hymn obstructed heaven.
- 7 As friend to aid a friend, Agni dressed quickly three
hundred buffaloes, even as he willed it.
And Indra, from man's gift, for Vṛitra's slaughter,
drank off at once three lakes of pressed-out Soma.
- 8 When thou three hundred buffaloes' flesh hadst eaten,
and drunk, as Maghavan, three lakes of Soma,
All the gods raised as 'twere a shout of triumph, a
laud to Indra that he slew the dragon.
- 9 What time ye came with strong steeds swiftly speed-
ing, O Usanâ and Indra, to the dwelling,
Thou camest thither conquering together with Kutsa
and the gods : thou slewest Śushna.
- 10 One car-wheel of the Sun thou rolledst forward, and
one thou settest free to move for Kutsa.
Thou slewest noseless Dasyus with thy weapon, and
in their home o'erthrewest hostile speakers.
- 11 The lauds of Gaurivîti made thee mighty : to
Vidathin's son, as prey, thou gavest Pipru.
Rijisvan drew thee into friendship, dressing the sacred
food, and thou hast drunk his Soma.

6 *His nine-and ninety castles* : the aerial castles of Śambara, the demon of drought. *Obstructed heaven* : made the loud hymn strike the sky.

7 *Three lakes* : large vessels or tubs are probably intended.

9 *Usanâ* : Indra's special friend. See Vol. I., Index. *To the dwelling* : of Kutsa.

10 *One car-wheel* : an eclipse of the sun appears to be referred to. *Noseless* : that is, the flat-nosed barbarians, *a-nâśān* ; or the word may be, as Sâyana explains it, *an-âśān*, i. e. mouthless, voiceless, unintelligibly-speaking. See Muir, *Original Sanskrit Texts*, II. 377.

11 *Gaurivîti* : the Rishi of the hymn. *Vidathin's son* : Rijisvan, mentioned in Book I. as a favourite of Indra.

- 12 Navagvas and Dasagvas with libations of Soma-juice sing hymns of praise to Indra.
Labouring at their task the men laid open the stall of kine though firmly closed and fastened.
- 13 How shall I serve thee, Maghavan, though knowing full well what hero deeds thou hast accomplished? And the fresh deeds which thou wilt do, most mighty! these, too, will we tell forth in sacred synods.
- 14 Resistless from of old through hero courage, thou hast done all these many acts, O Indra.
What thou wilt do in bravery, thunder-wielder! none is there who may hinder this thy prowess.
- 15 Indra, accept the prayers which now are offered, accept the new prayers, mightiest! which we utter.
Like fair and well-made robes, I, seeking riches, as a deft craftsman makes a car, have wrought them.

HYMN XXX.

Indra.

- WHERE is that hero? Who hath looked on Indra borne on light-rolling car by tawny coursers,
Who, thunderer, seeks with wealth the Soma-presser, and to his house goes, much-invoked, to aid him?
- 2 I have beheld his strong and secret dwelling, longing have sought the founder's habitation.
I asked of others, and they said in answer, May we, awakened men, attain to Indra.
- 3 We will tell, Indra, when we pour libation, what mighty deeds thou hast performed to please us.
Let him who knows not learn, who knows them listen: hither rides Maghavan with all his army.

12 *Navagvas and Dasagvas*: priestly families connected or identified with the Angirases.

The Rishi of hymn XXX. is Babbhu of the family of Atri. The metre is Trishṭup.

2 *I have beheld*: meaning, perhaps, I have tried to behold, I have looked for. *The founder's habitation*: the dwelling-place of Indra who established the world.

- 4 Indra, when born, thou madest firm thy spirit : alone
thou seekest war to fight with many.
With might thou clavest e'en the rock asunder, and
foundest out the stable of the milch-kine.
- 5 When thou wast born supremest at a distance, bearing
a name renowned in far-off regions,
Since then e'en gods have been afraid of Indra : he
conquered all the floods which served the Dâsa.
- 6 These blissful Maruts sing their psalm to praise thee,
and pour to thee libation of the Soma.
Indra with wondrous powers subdued the dragon,
the guileful lurker who beset the waters.
- 7 Thou, Maghavan, from the first didst scatter foemen,
speeding, while joying in the milk, the giver.
There, seeking man's prosperity, thou smotest away
the head of Namuchi the Dâsa.
- 8 Pounding the head of Namuchi the Dâsa, me, too,
thou madest thine associate, Indra !
Yea, and the rolling stone that is in heaven both
worlds, as on a car, brought to the Maruts.
- 9 Women for weapons hath the Dâsa taken. What
injury can his feeble armies do me ?
Well he distinguished his two different voices, and
Indra then advanced to fight the Dasyu.

5 *Which served the Dâsa* : which were subject to the demon Vṛitra.

7 *The giver* : the offerer of oblations. But the meaning of *dânam* is uncertain. Professor Ludwig translates it by 'the splitting (thunderbolt),' and Sâyana explains it as 'the assailant of the gods (Vṛitra).'

Namuchi : one of the malignant demons of the atmosphere who withhold the rain.

8 *The rolling stone* : perhaps the thunderbolt ; or if the thunderbolt is supposed to be the speaker of this stanza, as Professor Ludwig is inclined to think, the Sun must be meant ; that is, heaven and earth brought the Sun to the Maruts to aid Indra in his fight with the demon.

9 Indra is the speaker of the first line. *Women* : perhaps the subject waters. *His two different voices* : the meaning may be that

- 10 Divided from their calves the cows went lowing around, on every side, hither and thither.
These Indra re-united with his helpers, what time the well-pressed Soma made him joyful.
- 11 What time the Somas mixed by Babhru cheered him, loud the steer bellowed in his habitations.
So Indra drank thereof, the fort-destroyer, and gave him guerdon, in return, of milch-kine.
- 12 This good deed have the Ruṣamas done, Agni! that they have granted me four thousand cattle.
We have received Rīnanchaya's wealth, of heroes the most heroic, which was freely offered.
- 13 The Ruṣamas, O Agni, sent me homeward with fair adornment and with kine in thousands.
The strong libations have made Indra joyful, when night, the all-investing, changed to morning.
- 14 Night, all-investing, at Rīnanchaya's coming, king of the Ruṣamas, was changed to morning.
Like a strong courser, fleet of foot, urged onward, Babhru hath gained four thousand as his guerdon.
- 15 We have received four thousand head of cattle presented by the Ruṣamas, O Agni.
And we, the singers, have received the caldron of metal which was heated for Pravargya.

Indra heard the voices of the women as well as the voice of Namuchi, and so knew that he had not an army of demon-warriors to fight against. Professor Wilson, following Sāyaṇa, translates: "the two his best beloved, (Indra) confined in the inner apartments."

10 *With his helpers*: with the aid of the Maruts.

11 *Babhru*: the Rishi of the hymn, who appears to have assisted the Ruṣamas, a neighbouring people, in a successful foray, and to have been rewarded with a large portion of the booty. Rīnanchaya was the king of this people.

15 *Heated for Pravargya*: a ceremony introductory to the Soma-sacrifice, in which fresh milk was poured into a heated vessel called *mahāvīra* or, as in this place, *gharma*.

HYMN XXXI.

Indra.

MAGHAVAN Indra turns his chariot downward, the strength-displaying car which he hath mounted.

Even as a herdsman driveth forth his cattle, he goeth, first, uninjured, fain for treasure.

- 2 Haste to us, lord of bays; be not ungracious: visit us, lover of gold-hued oblation.

There is naught else better than thou art, Indra: e'en to the womanless hast thou given spouses.

- 3 When out of strength arose the strength that conquers, Indra displayed all powers that he possesses. Forth from the cave he drove the milky mothers, and with the light laid bare investing darkness.

- 4 Anus have wrought a chariot for thy courser, and Twashtar, much-invoked! thy bolt that glitters.

The Brahmans with their songs exalting Indra increased his strength that he might slaughter Ahi.

- 5 When heroes sang their laud to thee the hero, Indra! and stones and Aditi accordant,

Without or steed or chariot were the fellies which, sped by Indra, rolled upon the Dasyus.

- 6 I will declare thine exploits wrought aforetime, and, Maghavan, thy deeds of late achievement,

When, lord of might, thou sunderedst earth and heaven, winning for man the moistly-gleaming waters.

The Rishi is said to be Avasyu of the family of Atri. The metre is Trishṭup.

1 *Even as a herdsman driveth forth his cattle*: so, says Sâyana, Indra drives his enemies before him. *Fain for treasure*: wishing to obtain the riches of his enemies.

2 *Gold-hued oblation*: consisting of yellow Soma-juice. *Spouses*: carried off in raids favoured by the warrior-god.

4 *Anus*: probably meaning Bhrigus, who belonged to that tribe.

The Brahmans: according to Sâyana, the Angirases, or the Maruts.

5 *Stones*: used for expressing the Soma-juice. *Without or steed or chariot*: that is, the worshippers of Indra overcame their enemies by prayer and the favour of their god.

- 7 This is thy deed, e'en this, wonderful! singer! that,
slaying Ahi, here thy strength thou showedst,
Didst check and stay e'en Śushṇa's wiles and magic,
and, drawing nigh, didst chase away the Dasyus.
- 8 Thou, Indra, on the farther bank for Yadu and Tur-
vaśa didst stay the gushing waters.
Ye both assailed the fierce: thou barest Kutsa:
when gods and Uṣanâ came to you together.
- 9 Let the steeds bring you both, Indra and Kutsa,
borne on the chariot within hearing-distance.
Ye blew him from the waters, from his dwelling, and
chased the darkness from the noble's spirit.
- 10 Even this sage hath come looking for succour even
to Vâta's docile harnessed horses.
Here are the Maruts, all thy dear companions: prayers
have increased thy power and might, O Indra.
- 11 In all-investing night he carried forward e'en the
Sun's chariot backward in its running.
Etaśa fixes firm the wheel that bears it: setting it
eastward he shall give us courage.
- 12 This Indra, O ye men, hath come to see you, seeking
a friend who hath expressed the Soma.
The creaking stone is carried to the altar, and the
Adhvaryus come to turn it quickly.

8 *Yadu and Turvaśa*: see Vol. I., Index. *Ye both*: Indra and Kutsa.
The fierce: Śushṇa, a demon of drought. *Thou barest Kutsa*: to
his home.

9 *Ye blew him from the waters*: drove Śushṇa from the atmosphere
in which he dwelt, and thus removed the grief of the eminent men
who instituted sacrifices.

10 *Looking for succour*: Sâyana takes *Avasyuḥ* here as the name
of a Rishi, the seer of the hymn.

11 The return of the lingering morning sun appears to be attri-
buted, on some particular occasion, to the special intervention of Indra
on his favourite's behalf. See *Etaśa* in the Index to Vol. I.

12 *The creaking stone*: the upper press-stone.

13 Let mortals who were happy still be happy : let them not come to sorrow, O immortal.

Love thou the pious, and to these thy people—with whom may we be numbered—give thou vigour.

HYMN XXXII.

Indra.

THE well thou clavest, settest free the fountains, and gavest rest to floods that were obstructed.

Thou, Indra, laying the great mountain open, slaying the Dānava, didst loose the torrents.

2 The fountain-depths obstructed in their seasons, thou, thunderer ! madest flow, the mountain's udder.

Strong Indra, thou by slaying e'en the dragon that lay extended there hast shown thy vigour.

3 Indra with violence smote down the weapon, yea, even of that wild and mighty creature.

Although he deemed himself alone unequalled, another had been born e'en yet more potent.

4 Him, whom the heavenly food of these delighted, child of the mist, strong waxing, couched in darkness,

Him the bolt-hurling thunderer with his lightning smote down and slew, the Dānava's wrath-fire, Śushṇa.

5 Though he might ne'er be wounded still his vitals felt that, the god's bolt, which his powers supported,

When, after offered draughts, strong lord, thou laidest him, fain to battle, in the pit in darkness.

The Ṛishi of the hymn is said to be Gātu of the family of Atri.

The metre is Trisṭup.

1 *The well* : the rain-cloud. *The fountains* : the sources of the waters of the firmament. *The mountain* : the massive cloud.

The Dānava : Vṛitra, the son of Danu.

4 *Of these* : of living creatures.

- 6 Him as he lay there huge in length extended, still
waxing in the gloom which no sun lightened,
Him, after loud-voiced threats, the hero Indra, re-
joicing in the poured libation, slaughtered.
- 7 When 'gainst the mighty Dānava his weapon Indra
uplifted, power which none could combat,
When at the hurling of his bolt he smote him, he
made him lower than all living creatures.
- 8 The fierce god seized that huge and restless coiler,
insatiate, drinker of the sweets, recumbent,
And with his mighty weapon in his dwelling smote
down the footless evil-speaking ogre.
- 9 Who may arrest his strength or check his vigour?
Alone, resistless, he bears off all riches.
Even these twain, these goddesses, through terror of
Indra's might retire from his dominion.
- 10 E'en the celestial axe bows down before him, and the
earth, lover-like, gives way to Indra.
As he imparts all vigour to these people, straight-
way the folk bend them to him the godlike.
- 11 I hear that thou wast born sole lord of heroes of the
five races, famed among the people.
As such my wishes have most lately grasped him,
invoking Indra both at eve and morning.
- 12 So, too, I hear of thee as in due season urging to
action and enriching singers.
What have thy friends received from thee, the Brah-
mans who, faithful, rest their hopes on thee, O Indra?

9 *These goddesses* : Heaven and Earth.

10 *E'en the celestial axe* : perhaps the thunderbolt, which is one of the meanings assigned to *svadhitiḥ*. Śāyana explains the word in this passage as *evana dhṛitā dyaus*, the self-supported heaven, and Professor Roth thinks that a tree of very hard wood, called Svadhiti, is intended, as we might say, even the oak bends down before him.

11 *Of the five races* : belonging to the five Āryan tribes. But see Muir, *Original Sanskrit Texts*, Vol. I. 178.

HYMN XXXIII.

Indra.

- GREAT praise to Indra great and strong mid heroes
 I ponder thus, the feeble to the mighty,
 Who with his band shows favour to this people, when
 lauded, in the fight where spoil is gathered.
- 2 So made attentive by our hymns, steer! Indra! thou
 fastenedst the girth of thy bay coursers,
 Which, Maghavan, at thy will thou drivest hither.
 With these subdue for us the men who hate us.
- 3 They were not turned to us-ward, lofty Indra!
 while yet through lack of prayer they stood un-
 harnessed.
 Ascend this chariot, thou whose hand wields thunder,
 and draw the rein, O lord of noble horses.
- 4 Thou, because many lauds are thine, O Indra, wast
 active warring in the fields for cattle.
 For Sûrya in his own abode thou, hero, formedst in
 fights even a Dâsa's nature.
- 5 Thine are we, Indra; thine are all these people, con-
 scious of might, whose cars are set in motion.
 Some hero come to us, O strong as Ahi! beauteous
 in war, to be invoked like Bhaga.
- 6 Strength much to be desired is in thee, Indra: the
 immortal dances forth his hero exploits.
 Such, lord of treasure, give us splendid riches. I
 praise the friend's gift, his whose wealth is mighty.

The Rishi of the hymn is Samvarana son of Prajâpati. The metre is Trishṭup.

4 The second half of the stanza refers to an eclipse of the sun. Indra is said to have formed for Sûrya *in his own abode*, that is, in the eastern heaven, the nature of a Dâsa, i.e. made him a slave or dark.

6 *Dances forth his hero exploits*: battle being regarded as a war dance, as in the Old German poetry, and in Homer's *μῆτις* "Apo. — Ludwig.

- 7 Thus favour us, O Indra, with thy succour ; hero,
protect the bards who sing thy praises.
Be friendly in the fray to those who offer the skin of
beautiful and well-pressed Soma.
- 8 And these ten steeds which Trasadasyu gives me,
the gold-rich chief, the son of Purukutsa,
Resplendent in their brightness shall convey me.
Gairikshita willed it and so came I hither.
- 9 And these, bestowed as sacrificial guerdon, the
powerful tawny steeds of Mārutāsya ;
And thousands which kind Chyavatāna gave me,
abundantly bestowed for my adornment.
- 10 And these commended horses, bright and active, by
Dhvanya son of Lakshmana presented,
Came unto me, as cows into the Rishi Samvarana's
stall, with magnitude of riches.

HYMN XXXIV.

Indra.

- BOUNDLESS and wasting not, the heavenly food of gods
goes to the foeless one, doer of wondrous deeds.
Press out, make ready, offer gifts with special zeal to
him whom many laud, acceptor of the prayer.
- 2 He who filled full his belly with the Soma's juice,
Maghavan, was delighted with the meath's sweet
draught,

8 *Son of Purukutsa*: Paurukutsya and Gairikshita are both patronymics of Trasadasyu.

9 This stanza is obscure. Nothing further is known of Mārutāsya or Chyavatāna.

10 Dhvanya and his father Lakshmana are also unknown to fame. These three concluding stanzas are banished to the appendix by Professor Grassmann as being a later addition to the original hymn.

The Rishi of the hymn is Samvarana. The metre is Jagati, except in the last stanza in which it is Trishṭup.

- When Uṣanā, that he might slay the monstrous beast,
gave him the mighty weapon with a thousand points.
- 3 Illustrious is the man whoever presseth out Soma
for him in sunshine or in cloud and rain.
The mighty Maghavan who is the sage's friend ad-
vanceth more and more his beauteous progeny.
- 4 The strong god doth not flee away from him whose sire,
whose mother or whose brother he hath done to death.
He, the avenger, seeketh this man's offered gifts :
this god, the source of riches, doth not flee from sin.
- 5 He seeks no enterprise with five or ten to aid, nor
stays with him who pours no juice nor gives support.
The Shaker conquers or slays in this way or that, and
to the pious gives a stable full of kine.
- 6 Exceeding strong in war he stays the chariot wheel, and
hating him who pours not prospers him who pours.
Indra the terrible, tamer of every man, as Ārya leads
away the Dāsa at his will.

2 *Uṣanā*: see I. 51. 10. *The monstrous beast*: Vṛitra or Ahi; according to Sāyana, a demon called Mṛiga.

3 The meaning of the second half of this stanza is somewhat uncertain. Professor Wilson, following Sāyana, renders it: "Śakra disregards the man who is proud of his descendants and vain of his person, and who, though wealthy, is a friend of the base." Professor Grassmann, following Professor Roth's interpretation of the doubtful words, translates similarly: "Den Prahler stösst zurück der starke, mächtige, den eitlen Stützer, der dem Kargen sich gesellt." Professor Ludwig, whom I here follow with hesitation, explains *kavāsakhaḥ*, or *kavā sakha* (like Agnāvishṇu, Agnāmarut, Nabhānedishṭha, etc.) as, friend with the wise.

4 Śakra, or the strong god, does not fear the vengeance of those whose nearest relations he has killed for neglect of his worship.

Doth not flee from sin: perhaps, as Dr. Muir suggests, does not fear to punish the offender against him.

5 *The Shaker*: he who makes his enemies tremble, according to Sāyana.

6 *The chariot wheel*: of his enemies.

- 7 He gathers up for plunder all the niggards' gear :
 excellent wealth he gives to him who offers gifts.
 Not in a wide strong-hold may all the folk stand firm
 who have provoked to anger his surpassing might.
- 8 When Indra Maghavan hath marked two wealthy men
 fighting for beauteous cows with all their followers,
 He who stirs all things takes one as his close ally,
 and, Shaker, with his heroes, sends the kine to him.
- 9 Agni ! I laud the liberal Agniveṣi, Śatri the type
 and standard of the pious.
 May the collected waters yield him plenty, and his
 be powerful and bright dominion.

HYMN XXXV.

Indra.

- INDRA, for our assistance bring that most effectual
 power of thine,
 Which conquers men for us, and wins the spoil, in-
 vincible in fight.
- 2 Indra, whatever aids be thine, four be they, or, O
 hero, three,
 Or those of the five tribes of men, bring quickly all
 that help to us.
- 3 The aid most excellent of thee the mightiest hither-
 ward we call,
 For thou wast born with hero might, conquering,
 Indra, with the strong.

9 *Agniveṣi*: son of Agniveṣa, Śatri, a rājā or chief whose name does not occur again in the R̥gveda.

The R̥ishi of the hymn is Prabhūvasu of the race of Angiras. The metre is Anuṣṭup, with Pankti in the last stanza.

2 *Four be they*: according to Sāyaṇa, the favours or succours given to the four castes; *three*, similarly meaning the succours given to the three worlds.

3 *With the strong*: the Maruts.

- 4 Mighty to prosper us wast thou born, and mighty is the strength thou hast.
In native power thy soul is firm : thy valour, Indra, slays a host.
- 5 O Satakratu, lord of strength, O Indra caster of the stone,
With all thy chariot's force assail the man who shows himself thy foe.
- 6 For, mightiest Vṛitra-slayer, thee, fierce, foremost among many, folk
Whose sacred grass is trimmed invite to battle where the spoil is won.
- 7 Indra, do thou protect our car that mingles foremost in the fights,
That bears its part in every fray, invincible and seeking spoil.
- 8 Come to us, Indra, and protect our car with thine intelligence.
May we, O mightiest one, obtain excellent fame at break of day, and meditate our hymn at dawn.

HYMN XXXVI.

Indra.

- MAY Indra come to us, he who knows rightly to give forth treasures from his store of riches.
Even as a thirsty steer who roams the deserts may he drink eagerly the milked-out Soma.
- 2 Lord of bay horses, hero, may the Soma rise to thy cheeks and jaws like mountain-ridges.
May we, O king, as he who driveth coursers, all joy in thee with hymns, invoked of many!
- 3 Invoked of many, caster of the stone! my heart quakes like a rolling wheel for fear of penury.
Shall not Purūvasu the singer give thee praise, O ever-prospering Maghavan, mounted on thy car?

The Rishi is Prabhūvasu. The metre is Trisṭup, except in stanza 3, where it is Jagati.

3 *Purūvasu* : I, the Rishi; apparently the same as Prabhūvasu.

- 4 Like the press-stone is this thy praiser, Indra.
Loudly he lifts his voice with strong endeavour.
With thy left hand, O Maghavan, give us riches :
with thy right, lord of bays, be not reluctant.
- 5 May the strong Heaven make thee the strong wax
stronger : strong, thou art borne by thy two strong
bay horses.
So, fair of cheek, with mighty chariot, mighty, up-
hold us, strong-willed, thunder-armed, in battle.
- 6 Maruts, let all the people in obeisance bow down be-
fore this youthful Śrutaratha,
Who, rich in steeds, gave me two dark red horses
together with three hundred head of cattle.

HYMN XXXVII.

Indra.

- BEDWEED with holy oil and meetly worshipped, the
swift one vies with Sūrya's beam in splendour.
For him may mornings dawn without cessation who
saith, Let us press Soma out for Indra.
- 2 With kindled fire and strewn grass let him worship,
and Soma-presser, sing with stones adjusted :
And let the priest whose press-stones ring forth
loudly, go down with his oblation to the river.
- 3 This wife is coming near who loves her husband who
carries to his home a vigorous consort.
Here may his car seek fame, here loudly thunder,
and his wheel make a thousand revolutions.
- 4 No troubles vex that king in whose home Indra
drinks the sharp Soma-juice with milk commingled.
With heroes he drives on, he slaughters Vṛitra :
blest, cherishing his name, he guards his people.

The Rishi is Atri. The metre is Trishtup.

1 *The swift one* : Agni.

2 *To the river* : for ablution before sacrificing.

3 *This wife* : according to Sāyaṇa, the wife of Indra who accom-
panies him to the sacrifice.

4 *Vṛitra* : or the wicked man, or his enemy, *pāpam vairiṇam* vā.—S.

5 May he support in peace and win in battle : he
masters both the hosts that meet together.

Dear shall he be to Sûrya, dear to Agni, who with
pressed Soma offers gifts to Indra.

HYMN XXXVIII.

Indra.

WIDE, Indra Šatakratu, spreads the bounty of thine
ample grace :

So, lord of fair dominion, friend of all men, give us
splendid wealth.

2 The food which, mightiest Indra, thou possessest
worthy of renown

Is bruited as most widely famed, invincible, O gold-
en-hued !

3 O darter of the stone, the powers which readily obey
thy will,—

Divinities, both thou and they, ye rule, to guard
them, earth and heaven.

4 And from whatever power of thine, O Vṛitra-slayer,
it may be,

Bring thou to us heroic strength : thou hast a man's
regard for us.

5 In thy protection, with these aids of thine, O lord of
hundred powers,

Indra, may we be guarded well, hero, may we be
guarded well.

HYMN XXXIX.

Indra.

STONE-DARTING Indra, wondrous one, what wealth is
richly given from thee,

That bounty, treasure-finder ! bring, filling full both
thy hands, to us.

The Rishi is Atri. The metre is Anusṭup.

1 *Šatakratu* : lord of a hundred, or countless, powers.

3 *The powers* : according to Sâyaṇa, the strong Maruts.

The Rishi is Atri. The metre is Anusṭup, with Pankti in the
last stanza.

- 2 Bring what thou deemest worth the wish, O Indra,
that which is in heaven.
So may we know thee as thou art, boundless in thy
munificence.
- 3 Thy lofty spirit, far-renowned as fain to give and
prompt to win,—
With this thou rendest e'en the firm, stone-darter!
so to gain thee strength.
- 4 Singers with many songs have made Indra propitious
to their fame,
Him who is king of human kind, most liberal of
your wealthy ones.
- 5 To him, to Indra must be sung the poet's word, the
hymn of praise.
To him, acceptor of the prayer, the Atris raise their
songs on high, the Atris beautify their songs.

HYMN XL.

Indra, Sūrya, Atri.

- COME thou to what the stones have pressed, drink
Soma, O thou Soma's lord,
Indra best Vṛitra-slayer, strong one, with the strong.
- 2 Strong is the stone, the draught is strong, strong is
this Soma that is pressed,
Indra, best Vṛitra-slayer, strong one with the strong.
- 3 As strong I call on thee the strong, O thunder-armed,
with various aids,
Indra, best Vṛita-slayer, strong one with the strong.
- 4 Impetuous, thunderer, strong, quelling the mighty,
king, potent, Vṛitra-slayer, Soma-drinker,
May he come hither with his yoked bay horses; may
Indra gladden him at the noon libation.

Atri is the Rishi of the hymn and the deity of the last four stanzas. Indra is the deity of the first four stanzas, and Sūrya or the Sun of the fifth. The metre is Ushṇih (8 + 8 + 12) in stanzas 1–3, Anushtub in 5 and 9, and Trishtub in the rest.

- 1 *With the strong*: the Maruts.

- 5 O Sûrya, when the Asura's descendant, Svarbhânû, pierced thee through and through with darkness, All creatures looked like one who is bewildered, who knoweth not the place where he is standing.
- 6 What time thou smotest down Svarbhânû's magic that spread itself beneath the sky, O Indra, By his fourth sacred prayer Atri discovered Sûrya concealed in gloom that stayed his function.
- 7 Let not the oppressor with this dread, through anger swallow me up, for I am thine, O Atri. Mitra art thou, the sender of true blessings : thou and king Varuṇa be both my helpers.
- 8 The Brahman Atri, as he set the press-stones, serving the gods with praise and adoration, Established in the heaven the eye of Sûrya, and caused Svarbhânû's magic arts to vanish.
- 9 The Atris found the Sun again, him whom Svarbhânû of the brood Of Asuras had pierced with gloom. This none besides had power to do.

HYMN XLI.

Viṣvedevas,

Who, Mitra Varuṇa, is your pious servant to give you gifts from earth or mighty heaven?

- 1 Preserve us in the seat of holy Order, and give the offerer power that winneth cattle.

5 *Svarbhânû* : the Asura or demon who causes eclipses of the sun and moon, the Râhu of later times.

6 *By his fourth sacred prayer* : according to Sâyana, by four stanzas (5-8) of this hymn.

7 *Sûrya* or the Sun is the speaker. *The oppressor* : Svarbhânû.

9 *Of the brood of Asuras* : the word *Āsurāḥ* in this hymn means belonging to, or descendant of, Asuras, demons or evil spirits. This use of the word is unknown in the earliest portions of the R̥gveda.

The Rishi is Bhauma. The metre is Trishṭup except in stanzas 16 and 17 where it is Atijagatī, a metre of four Pādas of thirteen syllables each, and in stanza 20, in which it is Virāj with one Pāda only.

- 2 May Mitra, Varuṇa, Aryaman, and Âyu, Indra, Ribhukshan, and the Maruts, love us,
And they who of one mind with bounteous Rudra
accept the hymn and laud with adorations.
- 3 You will I call to feed the car-horse, Aṣvins, with
the wind's flight swiftest of those who travel :
Or also to the Âsura of heaven, the worshipful, bring
a hymn as 'twere libations.
- 4 The heavenly victor, he whose priest is Kaṇva, Trita
with Dyaus accordant, Vâta, Agni,
All-feeding Pûshan, Bhaga, sought the oblation, as
they whose steeds are fleetest seek the contest.
- 5 Bring ye your riches forward borne on horses : let
thought be framed for help and gain of treasure.
Blest be the priest of Auṣija through courses, the
courses which are yours the fleet, O Maruts.
- 6 Bring hither him who yokes the car, your Vâyu,
who praises with his songs, the god and singer ;
And, praying and devout, noble and prudent, may
the gods' spouses in their thoughts retain us.
- 7 I speed to you with powers that should be honoured, with
songs distinguishing Heaven's mighty daughters,
Morning and Night, the two, as 'twere, all-knowing :
these bring the sacrifice unto the mortal.

2 *Âyu* : here said to mean Vâyu, the god of wind. See I. 162. 1.

Ribhukshan : a name of Indra, as lord of the Ribhus.

And they who : the Maruts especially, as being Rudra's sons.

3 *The Asura of heaven* : or the lord of heaven. According to Sâyaṇa, Asura means here either the destroyer of life, Rudra, or the giver of life, Sûrya or Vâyu.

4 *The heavenly victor* : Indra. *Trita* : according to Sâyaṇa Trita here is not the name of a separate deity (Trita Âptya), but an epithet of Vâyu, 'pervading the three regions of earth, firmament, and heaven.'

5 *The priest of Auṣija* : Atri, the ministrant priest of Kakshivân the son of Uṣij.—Sâyaṇa.

- 8 You I extol, the nourishers of heroes, bringing you gifts, Vâstoshpati and Twashtar—
Rich Dhishanâ accords through our obeisance—and
Trees and Plants, for the swift gain of riches.
- 9 Ours be the Parvatas, for sons and offspring, free-moving, who are heroes like the Vasus.
May holy Âptya, friend of man, exalted, strengthen our word for ever and be near us.
- 10 Trita praised him, germ of the earthly hero, with pure songs him the offspring of the waters.
Agni with might neighs loudly like a charger : he of the flaming hair destroys the forests.
- 11 How shall we speak to the great might of Rudra ?
How speak to Bhaga who takes thought for riches ?
May Plants, the Waters, and the Sky, preserve us, and
Woods and Mountains with their trees for tresses.
- 12 May he who wanders round, strong lord of vigour,
list to our songs, who speeds through cloudy heaven :
And may the Waters, bright like castles, hear us, as
they flow onward from the cloven mountain.

8 *Vâstoshpati* : lord of the homestead, Indra.

Dhishanâ : a goddess presiding over prosperity and gain ; according to Sâyana, Vâgdevatâ, the goddess of speech.

9 *The Parvatas* : the genii who preside over mountains. *For sons and offspring* : that they may give us children and children's children.

Holy Âptya : Trita Aptya, a divinity or mythical being who dwells in the remotest part of the heavens.

10 *Germ of the earthly hero* : Agni, the offspring of the waters, who develops into the strong god, or hero, who appears on earth in the form of terrestrial fire.

12 *He who wanders round* : Vâyu, god of the circumambient wind.

As they flow onward : the text has *pari srucho*. Sâyana explains *srucho* (ladles) by *saranasîlâh*, inclined or accustomed to flow. Professor Ludwig suggests *parisruto* (flowing round or over) as the original reading.

Cloven mountain : according to Sâyana, the increasing, i. e. the towering, or swelling, mountain, or cloud.

- 13 We know your ways, ye mighty ones : receiving
choice meed, ye wonderful, we will proclaim it.
Even strong birds descend not to the mortal who
strives to reach them with swift blow and weapons.
- 14 Celestial and terrestrial generations, and Waters will I
summon to the feasting.
May days with bright dawns cause my songs to prosper,
and may the conquered streams increase their waters.
- 15 Duly to each one hath my laud been offered. Strong
be Varâtṛī with her powers to succour.
May the great mother Rasâ here befriend us, straight-
handed, with the princes, striving forward.
- 16 How may we serve the liberal ones with worship, the
Maruts swift of course in invocation, the Maruts
far-renowned in invocation ?
Let not the Dragon of the Deep annoy us, and gladly
may he welcome our addresses.

13 This stanza is exceedingly difficult. I follow Professor Ludwig in his interpretation, and understand the meaning to be : we know what your ways are, and we glorify you because you reward us for doing so. If you appeared to us only as hostile and terrible deities we should not praise you, any more than birds allow themselves to be lured down by the man who shoots at them. Professor Wilson, following Sâyana, paraphrases the stanza : "Mighty Maruts, of goodly aspect, quickly hear (the praises) that we who repair to you repeat, offering acceptable (oblations) : (the Maruts) coming hither, well disposed, come down to us (destroying) with their weapons the mortals opposed to them, (overcome) by agitation."

14 *The conquered streams* : won from the hostile barbarians.

15 *Varâtṛī* : one of a class of guardian goddesses. See I. 22. 10. and III. 62. 3.

Rasâ : a mythical stream which flows round the earth and the atmosphere, here personified as a benignant goddess : earth, according to Sâyana.

16 The metre of this and the following stanza is Atijagatî, four Pâdas of thirteen syllables each. I give, instead, an additional Trishtup Pâda to each stanza.

The Dragon of the Deep : Ahirbudhnya, the divine regent of the depths of the firmament.

- 17 Thus thinking, O ye gods, the mortal wins you to give him increase of his herds of cattle: the mortal wins him, O ye gods, your favour.
Here he wins wholesome food to feed this body: as for mine old age, Nirṛiti consume it.
- 18 O gods, may we obtain from you this favour, strengthening food through the Cow's praise, ye Vasus.
May she who gives good gifts, the gracious goddess, running come nigh to us for our well-being.
- 19 May Ilâ, mother of the herds of cattle, and Urvaṣî with all the streams accept us;
May Urvaṣî in lofty heaven accepting, as she partakes the oblation of the living,
- 20 Visit us while she shares Ūrjavya's food.

HYMN XLII.

Viṣvedevas.

- Now may our sweetest song with deep devotion reach
Varuṇa, Mitra, Aditi, and Bhaga.
May the five priests' lord, dwelling in oblations,
bliss-giving Asura, hear, whose paths are open.
- 2 May Aditi welcome, even as a mother her dear heart-gladdening son, my song that lauds her.
The prayer they love, bliss-giving, god-appointed, I offer unto Varuṇa and Mitra.

17 *Nirṛiti*: the goddess of destruction. "May Nirṛiti (he thinks) swallow up my old age (not me)."—Ludwig.

19 *Ilâ*: here meaning Earth, according to Sâyaṇa. *Urvaṣî*: apparently Fervour or Enthusiasm personified as a divine being.

20 *Ūrjavya's food*: the viands provided by Ūrjavya, the prince or patron who institutes the sacrifice.

The hymn is generally difficult and obscure; and parts of the translation are, and must at present be, conjectural.

The *Rishi* is Bhauma. The metre is Trishṭup, except in stanza 17 where it is Virāj consisting of one Pâda.

1 *The five priests' lord*: apparently Varuṇa, the five priests who serve him being five Âdityas. According to Sâyaṇa Vâyu is meant.

- 3 Inspirit him, the sagest of the sages ; with sacrificial oil and meath bedew him.
So then let him, god Savitar, provide us excellent, ready, and resplendent treasures.
- 4 With willing mind, Indra, vouchsafe us cattle, prosperity, lord of bays ! and pious patrons ;
And, with the sacred prayer by gods appointed, give us the holy deities' loving-kindness.
- 5 God Bhaga, Savitar who deals forth riches, Indra, and they who conquer Vṛitra's treasures,
And Vâja and Ribhukshan and Purandhi, the mighty and immortal ones, protect us !
- 6 Let us declare his deeds, the undecaying unrivalled victor whom the Maruts follow.
None of old times, O Maghavan, nor later, none of these days hath reached thy hero prowess.
- 7 Praise him the chief who gives the boon of riches, Bṛihaspati distributor of treasures.
Who, blessing most the man who sings and praises, comes with abundant wealth to his invoker.
- 8 Tended, Bṛihaspati, with thy protections, the princes are unharmed and girt by heroes.
Wealth that brings bliss is found among the givers of horses and of cattle and of raiment.
- 9 Make their wealth flee who, through our hymns enjoying their riches, yield us not an ample guerdon,
Far from the sun keep those who hate devotion, the godless, prospering in their vocation.
- 10 With wheelless chariots drive down him, O Maruts, who at the feasts of gods regards the demons.
May he, though bathed in sweat, form empty wishes, who blames his sacred rite who toils to serve you.

3 *The sagest of the sages* : Savitar, perhaps as identified with Agni. *Ribhukshan*, in this place is said by Sâyaṇa to mean Ribhu, and *Purandhi* (the intelligent) to mean Vibhvan.

- 11 Praise him whose bow is strong and sure his arrow,
him who is lord of every balm that healeth.
Worship thou Rudra for his great good favour :
adore the god, the Asura, with prostrations.
- 12 May the house-friends, the cunning-handed artists,
may the steer's wives, the streams carved out by
Vibhvan,
And may the fair ones honour and befriend us,
Sarasvatî, Bṛihaddivâ, and Râkâ.
- 13 My newest song, thought that now springs within
me, I offer to the great, the sure protector,
Who made for us this All, in fond love laying each
varied form within his daughter's bosom.
- 14 Now, even now, may thy fair praise, O singer,
attain Idaspati who roars and thunders,
Who, rich in clouds and waters with his lightning
speeds forth bedewing both the earth and heaven.
- 15 May this my laud attain the troop of Maruts, those
who are youths in act, the sons of Rudra.
The wish calls me to riches and well-being : praise
the unwearied ones whose steeds are dappled.
- 16 May this my laud reach earth and air's mid-region,
and forest trees and plants to win me riches.
May every deity be swift to listen, and mother Earth
with no ill thought regard me.

11 *Praise him* : Rudra.

12 *The cunning-handed artists* : the Ribhus. *The steer's wives* : the spouses of the mighty Indra. *Carved out by Vibhvan* : whose channels were formed by him as the artificer of Varuṇa.

Bṛihaddivâ : a goddess frequently associated with Ilâ, Sarasvatî, and others. Sâyana takes the word in this place as an epithet, 'very brilliant,' of *Râkâ*, the goddess who presides over the day of full moon.

13 *The great, the sure protector* : Indra. *His daughter* : the earth.

14 *Idaspati* : the lord of the libation ; here Parjanya, god of the rain-clouds.

- 17 Gods, may we dwell in free untroubled bliss.
 18 May we obtain the Asvins' newest favour, and gain
 their health-bestowing happy guidance.
 Bring riches hither unto us, and heroes, and all
 felicity and joy, immortals!

HYMN XLIII.

Viṣvedevas.

- MAY the milch-cows who hasten to their object come
 harmless unto us with liquid sweetness.
 The singer, lauding, calls, for ample riches, the seven
 mighty ones who bring enjoyment.
- 2 With reverence and fair praise will I bring hither,
 for sake of strength, exhaustless Earth and Heaven.
 Father and mother, sweet of speech, fair-handed,
 may they, far-famed, in every fight protect us.
- 3 Adhvaryus, make the sweet libations ready and
 bring the beautiful bright juice to Vāyu.
 God, as our priest, be thou the first to drink it: we
 give thee of the mead to make thee joyful.
- 4 Two arms—the Soma's dexterous immolators—and
 the ten fingers set and fix the press-stone.
 The stalk resplendent with its beauteous branches
 pours out the mead's bright juice that dwells on
 mountains.
- 5 The Soma hath been pressed for thee, its lover, to
 give thee power and might and high enjoyment.
 Invoked, turn hither in thy car, O Indra, at need,
 thy two well-trained and dear bay horses.

The Ṛishi is Atri. The metre is Trisṭup, except in stanza 16,
 where it is Virāj consisting of one Pāda.

1 *The milch-cows*: the rivers. *The seven mighty ones*: probably the
 Indus, the five rivers of the Panjāb, and the Sarasvati, or the Kubhā.
 See I. 32. 12.

4 *Immolators*: or preparers.

- 6 Bring by god-traversed paths, accordant, Agni, the great Aramati, celestial lady,
Exalted, worshipped with our gifts and homage, who knoweth holy law, to drink sweet Soma.
- 7 As on his father's lap the son, the darling, so on the fire is set the sacred caldron,
Which holy singers deck, as if extending and heating that which has the fatty membrane.
- 8 Hither, as herald to invite the Aṣvins, come the great lofty song, most sweet and pleasant.
Come in one car, joy-givers! to the banquet, like the bolt binding pole and nave, come hither.
- 9 I have declared this speech of adoration to mightiest Pūshan and victorious Vāyu,
Who by their bounty are the hymns' inspirers, and of themselves give power as a possession.
- 10 Invoked by us bring hither, Jātavedas! the Maruts all under their names and figures.
Come to the sacrifice with aid all Maruts, all to the songs and eulogy of the singer.
- 11 From high heaven may Sarasvatī the holy visit our sacrifice, and from the mountain.
Eager, propitious, may the balmy goddess hear our effectual speech, our invocation.

6 *Aramati*: the goddess who presides over worship and active piety.

7 *As if extending*: perhaps, stretching (over the fire) and so roasting, as Prof. Roth explains. *Heating that which has the fatty membrane*: "roasting a marrow-yielding animal"—Wilson. The *vapā* is the omentum or membrane enfolding the intestines of the victim, specially offered to gods in the *Vapāhuti* sacrifice.

8 *Joy-givers*: ye beneficent Aṣvins. *Like the bolt*: "As the cart cannot move if the axle of the wheel is not fastened by the pin or bolt, so the offering of the *Soma* is without efficacy unless the Aṣvins be present."—Wilson, from Śāyana.

11 *Balmy*: literally, filled with, or sprinkling *ghrita*, oil, fatness, or fertilizing fluid. "The showerer of water."—Wilson.

- 12 Set in his seat the god whose back is dusky, Bṛhaspati the lofty, the disposer.
Him let us worship, set within the dwelling, the red,
the golden-hued, the all-resplendent.
- 13 May the sustainer, high in heaven, come hither, the bounteous one, invoked, with all his favours,
Dweller with Dames divine, with plants, unwearied,
the steer with triple horn, the life-bestower.
- 14 The tuneful eloquent priests of him who liveth have sought the mother's bright and loftiest station.
As living men, with offered gifts and homage they deck the most auspicious child to clothe him.
- 15 Agni, great vital power is thine, the mighty : pairs waxing old in their devotion seek thee.
May every deity be swift to listen, and mother Earth with no ill thought regard me.
- 16 Gods, may we dwell in free untroubled bliss.
- 17 May we obtain the Aśvins' newest favour, and gain their health-bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, immortals !

12 *Whose back is dusky* : darkened by enveloping smoke, Bṛhaspati being here identified with Agni.

13 *The sustainer* : or the very strong one, Agni. *With triple horn* : according to Sāyaṇa, having horns or flames of three colours, red, white, and black (with smoke).

14 *Eloquent* : the meaning of *rāspirdśah* is uncertain. Sāyaṇa explains it by 'holders of sacrificial ladles.' *The mother*, is the earth, and her *loftiest station* is the altar. *Of him who liveth* : of the living man, the worshipper. *The child* is Agni.

15 *Pairs* : human pairs of worshippers ; husbands and wives. The second half of this stanza is repeated from stanza 16 of the preceding hymn.

16 This line and the following stanza are identical with 17 and 18 of the preceding hymn.

HYMN XLIV.

Viṣvedevas.

As in the first old times, as all were wont, as now,
 he draweth forth the power turned hitherward
 with song,

The princedom throned on holy grass, who findeth
 light, swift, conquering in the plants wherein he
 waxeth strong.

2 Shining to him who leaves heaven's regions undis-
 turbed, which to his sheen who is beneath show
 fair in light,

Good guardian art thou, not to be deceived, most
 wise! Far from deceits thy name dwelleth in holy
 law.

3 Truth waits upon oblation present and to come:
 naught checks him in his way, this victory-bring-
 ing priest:

The mighty child who glides along the sacred grass,
 the undecaying youth set in the midst of plants.

The Rishi is Avatsâra of the family of Kaśyapa. The metre is Trishtub in stanzas 14 and 15 and Jagati in the rest of the hymn.

1 *He draweth forth*: the Agnidh, or priest who kindles the sacrificial fire, draws, or literally milks out, Agni from the fire-sticks by attrition. I follow Professor Ludwig in taking *dohase* and *vardhase* as third persons singular. Professor Grassmann banishes to his Appendix this "most bombastic and intentionally obscure hymn," which he considers to be a later interpolation. *The princedom*: the prince, Agni; *jyeshṭatām* the abstract being used for the concrete.

2 *Shining to him*: apparently, to the Sun; but the meaning is uncertain. *Who is beneath*: the Sun when he is setting, or perhaps Agni. *Thou*: Indra.

3 *Truth waits upon oblation*: the hopes and wishes of the sacrificer are realized. It seems impossible to get any meaning out of *atyam* (courser) and I follow Professor Ludwig in reading *satyam* (truth or realization). *The victory-bringing priest, the mighty child, the undecaying youth*, is Agni.

- 4 These come, well-yoked, to you for furtherance in the rite: down come the twin-born strengtheners of Law for him,
With reins easily guided and commanding all. In the deep fall the hide stealeth away their names.
- 5 Thou moving beauteously in visibly pregnant ones, snatching with trees the branching plant that grasps the juice,
Shinest, true singer! mid the upholders of the voice. Increase thy consorts thou, lively at sacrifice.
- 6 Like as he is beheld such is he said to be. They with effectual splendour in the floods have made Earth yield us room enough and amply wide extent, great might invincible, with store of hero sons.
- 7 Sûrya the sage, as if unwedded, with a spouse, in battle-loving spirit moveth o'er the foes.
May he, self-excellent, grant us a sheltering home, a house that wards the fierce heat off on every side.

4 *These come, well-yoked*: probably the priests, closely associated in their sacred duties, who bring the waters used in the preparation of the Soma and so are called *strengtheners of Law*, i. e. furtherers of the law-appointed sacrifice *for him*, for Agni the child of the Waters.

The hide stealeth away their names: according to Sâyana, Âditya or the Sun steals (that is, absorbs) the waters in low places; or Agni appropriates the offerings presented to him. Professor Ludwig is of opinion that *kriviḥ* (literally, leather bottle or bag, and metaphorically cloud, cistern, or well) in this place = *samudraḥ* in its twofold signification as Soma reservoir and sea. The meaning then would be that the names of the waters, i. e. the waters themselves fall into the reservoir and into the sea. According to Sâyana the whole stanza refers to the Sun, the *well-yoked* being his "well-combined rays."

5 This stanza is addressed to Agni. *Visibly pregnant ones*: perhaps the waters. *With trees*: with burning fuel. *Thy consorts*: the flames.

7 *As if unwedded*: Sûrya the Sun-god, although wedded to Ushas or Dawn, is courageous as an unmarried man untroubled by care for wife and child; may he give us assurance of security as he himself knows how delightful that is.

- 8 Thy name sung forth by Rishis in these hymns of ours
goes to the loftier one with this swift mover's light.
By skill he wins the boon whereon his heart is set :
he who bestirs himself shall bring the thing to pass.
- 9 The chief and best of these abideth in the sea, nor
doth libation fail wherein it is prolonged.
The heart of him who praiseth trembleth not in fear
there where the hymn is found connected with
the pure.
- 10 For it is he : with thoughts of Kshatra, Manasa, of
Yajata, and Sadhri, and Evāvada,
With Avatsâra's sweet songs will we strive to win
the mightiest strength which even he who knows
should gain.
- 11 The hawk is their full source, girth-stretching rap-
turous drink of Viṣvavâra, of Mâyin, and Yajata.
They ever seek a fresh draught so that they may come,
know when thy time to halt and drink thy fill is near.
- 12 Sadâprîṇa the holy, Tarya, Śrutavit, and Bâhuvṛikta,
joined with you, have slain the foes.
He gains his wish in both the worlds and brightly
shines—when he adores the host—with well-
advancing steeds.

8 *Thy name* : the name of the institutor of the sacrifice. *The loftier one* : Sûrya. *This swift mover's light* : the flames of Agni. *He who bestirs himself* : the restless Agni.

9 *Of these* : hymns of praise. *Abideth in the sea* : is closely connected with the vat or reservoir of Soma. According to Sâyana the meaning is that the best of the hymns proceed to the ocean-like Sun (*samudravatparyavasānabhūtam sūryam*).

10 *For it is he* : "He verily (is to be glorified)."—Wilson. *Kshatra, Manasa, etc.*, are said to be the names of Rishis associated with Avatsâra to whom especially the hymn is ascribed.

11 *The hawk* : who brought the Soma from heaven. *Viṣvavâra, Mâyin, and Yajata* are said to be Rishis.

12 *Sadâprîṇa* and the others mentioned in this verse are also Rishis. *He* : each of the Rishis. *The host* : of gods.

- 13 The worshipper's defender is Sutambhara, producer and uplifter of all holy thoughts.
The milch-cow brought, sweet-flavoured milk was dealt around. Who speaks the bidding text knows this, not he who sleeps.
- 14 The sacred hymns love him who wakes and watches : to him who watches come the Sâma verses.
This Soma saith unto the man who watches, I rest and have my dwelling in thy friendship.
- 15 Agni is watchful, and the Rîchas love him; Agni is watchful, Sâma verses seek him.
Agni is watchful, to him saith this Soma, I rest and have my dwelling in thy friendship.

HYMN XLV.

Viṣvedevas.

- BARDS of approaching Dawn who know the heavens are come with hymns to throw the mountain open.
The Sun hath risen and oped the stable portals: the doors of men, too, hath the god thrown open.
- 2 Sûrya hath spread his light as splendour: hither came the cows' mother, conscious, from the stable,

13 *Sutambhara*: said to be the name of a Rîshi. The word means the bearer of the juice or libation. Professor Ludwig says that the hawk (St. 11) is intended.

15 *The Rîchas*: the hymns and verses of the Rîgveda.

The hymn is exceedingly difficult and obscure, and in parts it seems to be hopelessly unintelligible. Professor Wilson's paraphrase and Professor Grassmann's translation differ very widely from the version—founded mainly on Professor Ludwig's interpretation—which I offer as a temporary makeshift.

The Rîshi is Sadâpṛiṇa whose name occurs in the preceding hymn. The metre is Trishtubh.

1 *Bards*: the Angirases who sing the praises of Ushas and who know the exact time when morning rites are to be celebrated. *The mountain*: in which the stolen cows, or vanished rays of light, have been concealed.

2 *The cows' mother*: Dawn; the parent of the rays of light.

- To streams that flow with biting waves to deserts;
and heaven is stablished like a firm-set pillar.
- 3 This laud hath won the burden of the mountain.
To aid the ancient birth of mighty waters
The mountain parted, Heaven performed his office.
The worshippers were worn with constant serving.
- 4 With hymns and god-loved words will I invoke you,
Indra and Agni, to obtain your favour,
For verily sages, skilled in sacrificing, worship the
Maruts and with lauds invite them.
- 5 This day come to us : may our thoughts be holy, far
from us let us cast away misfortune.
Let us keep those who hate us at a distance, and
haste to meet the man who sacrifices.
- 6 Come, let us carry out, O friends, the purpose where-
with the mother threw the cow's stall open,
That wherewith Manu conquered Viṣiṣipra, wherewith
the wandering merchant gained heaven's water.
- 7 Here, urged by hands, loudly hath rung the press-
stone wherewith Navagvas through ten months
sang praises.
Saramâ went aright and found the cattle. Angiras
gave effect to all their labours.

3 *The burden of the mountain* : the store of water which lies like an unborn babe in the bosom of the mountain-like cloud. *Performed his office* : aided the production of the rain. *The worshippers* : the Angirāsas.

6 *Wherewith* : I follow Professor Grassmann in taking *yâ* as instrumental = *yayâ*. *The mother* : Dawn.

Viṣiṣipra : meaning, perhaps, jawless or chinless, may, Sâyaṇa says, be Vṛitra, and *Manu* here may mean Indra. Manu probably represents the victorious Âryan invader and Viṣiṣipra the conquered barbarian.

The wandering merchant : Sâyaṇa says that this refers to the story of Kakshîvân to whom the Aṣvins sent rain. See I. 112. 11.

7 *Through ten months* : referring to the sacrifices of nine and ten months' duration performed by the Navagvas and the Daśagvas, priestly families frequently mentioned in connexion with the Angirāsas.

- 8 When at the dawning of this mighty goddess the
 Angirasas all sang forth with the cattle,—
 Their spring is in the loftiest place of meeting,—
 Saramâ found the kine by Order's pathway.
- 9 Borne by his coursers seven may Sârya visit the field
 that spreadeth wide for his long journey.
 Down on the Soma swooped the rapid falcon. Bright
 was the young sage moving mid his cattle.
- 10 Sârya hath mounted to the shining ocean when he
 hath yoked his fair-backed tawny horses.
 The wise have drawn him like a ship through water :
 the floods obedient have descended hither.
- 11 I lay upon the Floods your hymn, light-winning,
 wherewith Navagvas their ten months completed.
 Through this hymn may we have the gods to guard us :
 through this hymn may we pass beyond affliction.

HYMN XLVI.

Viṣvedevas.

WELL knowing I have bound me, horse-like, to the pole:
 I carry that which bears us on and gives us help.
 I seek for no release, no turning back therefrom.
 May he who knows the way, the leader, guide me
 straight.

These names mean, respectively, nine-mouth ministrants and ten-month ministrants, and are translated in the St. Petersburg Lexicon by Neuner and Zehner, Niners and Tanners. *Saramâ* : see Vol I., Index. *Angiras* : Agni.

8 *Their spring* : the source of the cows, that is the cows themselves. *The loftiest place of meeting* : the firmament. The half-line is apparently parenthetical.

9 *The rapid falcon* : which brought the Soma from heaven. *The young sage* : "ever young and far-seeing."—The Sun is intended, moving in the midst of his rays.

10 *The shining ocean* : the luminous firmament.

11 *I lay upon the floods* : I offer to the Waters. *Light-winning* : which gains for the worshipper the light of heaven.

The Rishi is Pratikshatra. The metre of stanzas 2 and 8 is Trishtup and Jagatî of the rest. The consorts of the gods are the deities of the last two stanzas.

1 I : The Rishi Pratikshatra. *The pole* : a metaphorical expression for

- 2 O Agni, Indra, Varuṇa, and Mitra, give, O ye gods,
and Marut host, and Viṣṇu.
May both Nāsatyas, Rudra, heavenly matrons, Pūshan,
Sarasvatī, Bhaga, accept us.
- 3 Indra and Agni, Mitra, Varuṇa, Aditi, the Waters,
Mountains, Maruts, Sky, and Earth and Heaven,
Viṣṇu I call, Pūshan, and Brahmanaspati, and
Bhaga, Śansa, Savitar that they may help.
- 4 May Viṣṇu also and Vāta who injures none, and
Soma granter of possessions give us joy;
And may the Ribhus and the Aśvins, Twashtar and
Vibhvan remember us so that we may have wealth.
- 5 So may the band of Maruts dwelling in the sky,
the holy, come to us to sit on sacred grass;
Bṛhaspati and Pūshan grant us sure defence, Varuṇa,
Mitra, Aryaman guard and shelter us.
- 6 And may the Mountains famed in noble eulogies, and
the fair-gleaming Rivers keep us safe from harm.
May Bhaga the dispenser come with power and
grace, and far-pervading Aditi listen to my call.
- 7 May the gods' spouses aid us of their own free will,
aid us to offspring and the winning of the spoil.
Grant us protection, O ye gracious goddesses, ye
who are on the earth or in the waters' realm.
- 8 May the Dames, wives of gods, enjoy our presents,
Rāt, Aśvinī, Agnāyī, and Indrānī.
May Rodasī and Varuṇānī hear us, and goddesses
come at the matrons' season.

sacrificial duties. *That which bears us on*: the pole, the performance of sacrifice. "I support that transcendent and preservative load."—Wilson. *He who knows the way*: the divine inner guide: *Mārgābhijno'ntaryāmti devaḥ*.—Sāyaṇa.

3 *Śansa*: prayer or wish, personified. Or *śansam* may be a verbal form, I praise.

7 *Rāt*: the name of a goddess, or, as Sāyaṇa takes it, bright, qualifying *Aśvinī*, the consort of the Aśvins. *Rodasī*: the spouse of Rudra. See Vol. I., Index.

8 *At the matrons' season*: at the time appointed for the celestial dames, the consorts of the gods.

HYMN XLVII.

Viṣvedevas.

- URGING to toil and making proclamation, rousing
 Heaven's daughter comes the mighty mother :
 She comes, the youthful hymn, unto the Fathers, in-
 viting to her home and loudly calling.
- 2 Swift in their motion, hasting to their duty, reaching
 the central point of life immortal,
 On every side about the earth and heaven go forth
 the spacious paths without a limit.
- 3 Steer, sea, red bird with strong wings, he hath enter-
 ed the dwelling-place of the primeval father.
 A gay-hued stone set in the midst of heaven, he
 hath gone forth and guards mid-air's two limits.
- 4 Four bear him up and give him rest and quiet, and
 ten invigorate the babe for travel.
 His kine most excellent of threefold nature pass
 swiftly round the boundaries of heaven.
- 5 Wondrous, O people, is the mystic knowledge that
 while the waters stand the streams are flowing :

The Ṛishi is Pratiratha. The metre is Trishtubh.

1 *Heaven's daughter* : Ushas or Dawn. *The mighty mother* : per-
 haps, as Professor Ludwig suggests, Vāk or Speech is intended, who
 appears in the second line as the hymn.

2 *The central point of life immortal* : the Sun. *The paths*, are the
 long lines of light.

3 *Sea* : as the great attracter and receptacle of the waters.

He : the Sun. *The primeval father* : Dyaus, or Heaven.

A gay-hued stone : Professor Ludwig would read *prīṇi-raṣṇā*,
 with variegated rays, instead of the *prīṇir-aṣṇā* of the text. But
 the alteration seems to be unnecessary.

4 *Four* : according to Sāyana, the four chief priests. Possibly
 Varuṇa, Mitra, Aryaman, Bhaga are intended.—L.

Ten : the regions of space ; as the Sun attracts the waters from all
 sides. *His kine* : his rays. *Of threefold nature* : producing heat,
 cold (by their absence), and rain.

5 The marvel is that the waters stand still in the sea while the
 rivers are continually flowing into it.

That, separate from his mother, two support him,
closely-united, twins, here made apparent.

6 For him they lengthen prayers and acts of worship :
the mothers weave garments for him their offspring.
Rejoicing in the steer's impregning contact his spouses
move on paths of heaven to meet him.

7 Be this our praise, O Varuṇa and Mitra ; may this
be health and wealth to us, O Agni.

May we obtain firm ground and room for resting :
Glory to heaven, the lofty habitation !

HYMN XLVIII.

Viṣvedevas.

WHAT may we meditate for the beloved power,
mighty in native strength and glorious in itself,
Which as a magic energy seeking waters spreads
even to the immeasurable middle region's cloud ?

2 O'er all the region with their uniform advance these
have spread out the lore that giveth heroes strength.
Back, with their course reversed, the others pass
away: the pious liveth on by those that are before.

3 With pressing-stones and with the bright beams of the
day he hurls his broadest bolt against the guileful
one.

Separate from his mother : Sārya's mother is the invisible Aditi ;
and he is supported by Heaven and Earth, the closely-connected pair
who are visible in this world.—L.

6. *They* : worshippers. *The mothers* : the Dawns, or the regions
of space, which clothe the Sun with light. *His spouses* : the solar rays.

7 *Firm ground and room for resting* : "stability and perma-
nence."—Wilson.

The Rishi is Pratibhānu. The metre is Jagati.

1 *Which as a magic energy* : or, what time the magic energy, that
is Vāk, Voice or Speech.

2 *These* : Dawns. The meaning of the second half-stanza is obscure.

3 *With pressing-stones* : in alliance with, and strengthened by them,
that is, the libations which they aid. *He* : Indra. *The guileful one* :
Vṛitra. *Even he* : Indra as the Sun. *Whose hundred* : Sāyana supplies,
rays.

- Even he whose hundred wander in his own abode,
driving the days afar and bringing them again.
- 4 I, to enjoy the beauty of his form, behold that rapid
rush of his as 'twere an axe's edge,
What time he gives the man who calls on him in
fight wealth like a dwelling-house filled full with
store of food.
- 5 Four-faced and nobly clad, Varuṇa, urging on the
pious to his task, stirs himself with the tongue.
Naught by our human nature do we know of him,
him from whom Bhaga Savitar bestows the boon.

HYMN XLIX.

Viṣvedevas.

- THIS day I bring god Savitar to meet you, and
Bhaga who allots the wealth of mortals.
You, Asvins, heroes rich in treasures, daily seeking
your friendship fain would I turn hither.
- 2 Knowing full well the Asura's time of coming, wor-
ship god Savitar with hymns and praises.
Let him who rightly knoweth speak with homage to
him who dealeth out man's noblest treasure.
- 3 Not for reward doth Pūshan send his blessings,
Bhaga, or Aditi : his garb is splendour.

4 *His form* : Agni's.

5 *Varuṇa* : according to Sâyaṇa, *varuṇaḥ* here is an adjective = *tamovâraṇaḥ*, darkness-repelling, and an epithet of Agni.

With the tongue : causing the worshipper to speak of him.

Naught by our human nature : all our knowledge of the god comes by his inspiration.

Bhaga : according to Sâyaṇa, *bhaga* here is an epithet of Savitar, mighty or adorable.

The Ṛishi is Pratiprabha. The metre is Trisṭup.

2 *The Asura's time of coming* : the approach of the divine Savitar.

3 *Aditi* : according to Sâyaṇa = *akhaṇḍanīyaḥ*, who cannot be im-
paired, used here as an epithet of Agni, understood, as are also *pūṣhā*,
'nourishing,' and *bhagaḥ*, 'adorable.' But Sâyaṇa gives also the
alternative interpretation of the words as three deities.

- May Indra, Vishṇu, Varuṇa, Mitra, Agni produce auspicious days, the wonder-workers.
- 4 Sending the shelter which we ask, the foeless Savitar and the Rivers shall approach us.
When I, the sacrifice's priest, invite them, may we be lords of wealth and rich possessions.
- 5 They who devote such worship to the Vasus, singing their hymns to Varuṇa and Mitra,
Vouchsafe them ample room, far off be danger.
Through grace of Heaven and Earth may we be happy.

HYMN L.

Viśvedevas.

- Let every mortal man elect the friendship of the guiding god.
Each one solicits him for wealth and seeks renown to prosper him.
- 2 These, leading god, are thine, and these here ready to speak after us.
As such may we attain to wealth and wait with services on thee.
- 3 So further honour as our guests the hero gods and then the Dames.
May he remove and keep afar our foes and all who block our path.
- 4 Where fire is set, and swiftly runs the victim dwelling in the trough,
He wins, with heroes in his home, friendly to man, like constant streams.

The Rishi is said to be Svasti (a name apparently borrowed from *svastaye*, for weal, in stanza 5). The metre is Anuṣṭup, with Pankti in the last stanza.

1 *The guiding god*: Savitar.

2 *These*: worshippers.

3 *The Dames*: the consorts of the gods. *May he*: Savitar.

4 This stanza is obscure. *Dronyahpaṣuḥ*, the victim or beast connected with, or dwelling in, the *drona*, tub or trough, is apparently the Soma. The meaning may be that the man who causes the sacrificial fire to be kindled and libations of Soma-juice to be prepared is rewarded with brave sons and general prosperity.

- 5 May these thy riches, leader god ! that rule the car,
be blest to us,
Yea, blest to us for wealth and weal. This will we
ponder praising strength, this ponder as we praise
the god.

HYMN LI.

Viṣvedevas.

- WITH all assistants, Agni, come hither to drink the
Soma-juice ;
With gods unto our sacred gifts.
- 2 Come to the sacrifice, O ye whose ways are right,
whose laws are true,
And drink the draught with Agni's tongue.
- 3 O singer, with the singers, O gracious, with those
who move at dawn,
Come to the Soma-draught with gods.
- 4 To Indra and to Vāyu dear, this Soma pressed into
the bowls
Is now poured forth to fill the jar.
- 5 Vāyu, come hither to the feast, well-pleased unto
our sacred gifts :
Drink of the Soma-juice effused : come to the food.
- 6 Ye, Indra, Vāyu, well deserve to drink the juices
pressed by us.
Gladly accept them, spotless pair : come to the food.
- 7 For Indra and for Vāyu pressed are Soma-juices
blent with curd,
As rivers to the lowland flow : come to the food.

The Rishi is said to be Svasti. The metre of stanzas 1—4 is Gâyatri, of 5—10 Ushnih, of 11—13 Trishtub or Jagati, and of 14 and 15 Anushtub.

1 *With all assistants* : 'with all the protecting deities.'—Wilson.

2 *O ye* : other gods.

3 *O singer* : Agni. *With the singers* : with the human priests.
Those who move at dawn : the gods who come to the morning sacrifice.

- 8 Associate with all the gods, come, with the *Asvins*
and with Dawn,
Agni, as erst with Atri, so enjoy the juice.
- 9 Associate with Varuṇa, with Mitṛa, Soma, Viṣṇu,
come,
Agni, as erst with Atri, so enjoy the juice.
- 10 Associate with Vasus, with Âdityas, Indra, Vâyu, come,
Agni, as erst with Atri, so enjoy the juice.
- 11 May Bhaga and the Asvins grant us health and
wealth, and goddess Aditi and he whom none resist.
The Asura Pûshan grant us all prosperity, and
Heaven and Earth most wise vouchsafe us happiness.
- 12 Let us solicit Vâyu for prosperity, and Soma who is
lord of all the world for weal;
For weal Bṛihaspati with all his company. May
the Âdityas bring us health and happiness.
- 13 May all the gods, may Agni the beneficent, god of
all men, this day be with us for our weal.
Help us the R̥ibhus, the divine ones, for our good.
May Rudra bless and keep us from calamity.
- 14 Prosper us, Mitṛa, Varuṇa. O wealthy Pathyâ,
prosper us.
Indra and Agni, prosper us; prosper us thou, O Aditi.
- 15 Like sun and moon may we pursue in full prosperity
our path,
And meet with one who gives again, who knows us
well and slays us not.

8 *As erst with Atri*: as thou wast accustomed to enjoy the libation offered by the ancient Atri, the progenitor of the R̥ishi of the hymn.

11 *The Asura*: the divine and immortal being. Śāyana explains the word as 'the expeller of enemies, or the giver of life and strength.'

12 *With all his company*: with all the host of heaven.

14 *Wealthy Pathyâ*: 'the rich path,' personified as a deity of happiness and welfare.

15 *Who gives again*: who repays the kindness we have shown him when he was our guest. These, as Professor Ludwig observes, are the wishes of a man who is starting on a journey to a distant place.

HYMN LII.

Maruts.

- SING boldly forth, Śyāvāśva, with the Maruts who
are loud in song,
Who, holy, as their wont is, joy in glory that is free
from guile.
- 2 For in their boldness they are friends of firm and
sure heroic strength.
They in their course, bold-spirited, guard all men of
their own accord.
- 3 Like steers in rapid motion they advance and over-
take the nights;
And thus the Maruts' power in heaven and on the
earth we celebrate.
- 4 With boldness to the Maruts we present your laud
and sacrifice;
Who all, through ages of mankind, guard mortal
man from injury.
- 5 Praiseworthy, givers of good gifts, heroes with full
and perfect strength—
To Maruts, holy ones of heaven, will I extol the
sacrifice.
- 6 The lofty heroes cast their spears and weapons
bright with gleaming gold.
After these Maruts followed close, like crackling
lightning from the sky, a splendour of its own accord.
- 7 They who waxed mighty, of the earth, they who are
in the wide mid-air,
Or in the rivers' compass, or in the abode of ample
heaven.
- 8 Praise thou the Maruts' company, the valorous and
truly strong.
The heroes hasting of themselves have yoked their
deer for victory.

The Rishi is Śyāvāśva of the family of Atri. The metre is Anush-
tup, with Pankti in stanzas 6, 16, and 17.

- 9 Fair-gleaming, on Parushṇî they have clothed themselves in robes of wool,
And with their chariot tires they cleave the rock asunder in their might.
- 10 Whether as wanderers from the way or speeders on or to the path,
Under these names the spreading band tend well the sacrifice for me.
- 11 To this the heroes well attend, well do their teams attend to this.
Visible are their varied forms. Behold, they are Pârâvatas.
- 12 Hymn-singing, seeking water, they, praising, have danced about the spring.
What are they unto me? No thieves, but helpers, splendid to behold.
- 13 Sublime, with lightnings for their spears, sages and orderers are they.
Rîshi, adore that Marut host, and make them happy with thy song.
- 14 Rîshi, invite the Marut band with offerings, as a maid her friend.
From heaven, too, bold ones, in your might haste hither glorified with songs.

9 *Parushṇî*: one of the rivers of the Panjâb, now called the Râvî.
Robes of wool: the fleecy vapours which rise from the waters. See IV. 22. 2.

11 *Pârâvatas*: a tribe who dwelt on the banks of the Yamunâ, who may have been in the habit of making sudden incursions into the country through which the Sindhu or Indus flows.

12 *Seeking water*: this is Sâyana's explanation of *kubhanyavañ*, the meaning of which is uncertain. *The spring*: apparently, the cloud. According to Sâyana the reference is to the water—or the well—which was miraculously brought to the thirsting Gotama by the Maruta. See I. 85. 11. The stanza is difficult and obscure.

14 *As a maid her friend*: this seems to be the meaning of *Mitram na yoshanâ*, which Sâyana explains, as a friend (or as Âditya, the Sun) with praise.

- 15 Thinking of these now let him come, as with the
escort of the gods,
And with the splendid princes, famed for rapid courses,
to the gifts.
- 16 Princes, who, when I asked their kin, named Pṛiṣṇi
as their mother-cow,
And the impetuous Rudra they, the mighty ones, declared
their sire.
- 17 The mighty ones, the seven times seven, have singly
given me hundred gifts.
I have obtained on Yamunâ famed wealth in kine
and wealth in steeds.

15 The three concluding stanzas are very difficult, and attempts at translation and explanation must be purely conjectural. The following is the substance of Professor Ludwig's note. The Śâkins in stanza 17 are apparently a clan (yajamânâḥ, or institutors of sacrifice) whose number, consisting of a multiple of seven, gave occasion to their comparison to the Maruts, and an easy transition to the *dānastuti* or eulogy of their liberality. The construction is : now thinking of these sacrificers [or, Maruts] may he [the Rishi] come together, as with the escort of the gods [invited in stanza 14], in company with [the Maruts or] the Sûris to the sacrificial offerings.

Stanza 16 is to be understood figuratively as eulogy of the Śâkins who are here directly identified with the Maruts. The priest must know the lineage of the sacrificers, because in certain ceremonies he must proclaim their names, and here the Śâkins are considered to have inherited their liberality from Pṛiṣṇi as their mother and their power from Rudra as their father.

17 *The mighty ones* : or the Śâkins, as Professor Ludwig explains.

The seven times seven : there are said to be seven troops of the Maruts, each consisting of seven. The Śâkins, or powerful institutors of sacrifice, appear to be intended here (see preceding note) as compared to, or identified with the Maruts. *On Yamunâ* : on the banks of the river now known as the Jumna.

HYMN LIII.

Maruts.

- Who knows the birth of these, or who lived in the
Maruts' favour in the days of old
What time their spotted deer were yoked?
- 2 Who, when they stood upon their cars, hath heard
them tell the way they went?
Who was the bounteous man to whom their kindred
rains flowed down with food of sacrifice?
- 3 To me they told it, and they came with winged steeds
radiant to the draught,
Youths, heroes free from spot or stain: Behold us
here and praise thou us;
- 4 Who shine self-luminous with ornaments and swords,
with breastplates, armlets, and with wreaths,
Arrayed on chariots and with bows.
- 5 O swift to pour your bounties down, ye Maruts, with
delight I look upon your cars,
Like splendours coming through the rain.
- 6 Munificent heroes, they have cast heaven's treasury
down for the worshipper's behoof:
They set the storm-cloud free to stream through both
the worlds, and rain-floods flow o'er desert spots.
- 7 The bursting streams in billowy flood have spread
abroad, like milch-kine, o'er the firmament.
Like swift steeds hasting to their journey's resting-
place, to every side run glittering brooks.
- 8 Hither, O Maruts, come from heaven, from mid-air,
or from near at hand:
Tarry not far away from us.

Śyāvâśva is the Rishi of this hymn also, and of the seven that follow. The metre varies: in stanzas 1, 5, 10, 11, 15 it is *Kakup* (8 + 12 + 8 syllables); in 2 *Bṛihatī* (8 + 8 + 12 + 8); in 3 *Anuṣṭup*; in 4 *Pura uṣṇīḥ* (12 + 8 + 8); in 6, 7, 9, 13, 14, 16 *Satobṛihatī* (12 + 8 + 12 + 8); in 8, 12 *Gâyatrī*.

1 *Of these*: gods; the Maruts.

- 9 So let not *Rasâ*, *Krumu*, or *Anitabhâ*, *Kubhâ*, or
Sindhu hold you back.
 Let not the watery *Sarayu* obstruct your way. With
 us be all the bliss ye give.
- 10 That brilliant gathering of your cars, the company
 of *Maruts*, of the youthful ones,
 The rain-showers, speeding on, attend.
- 11 With eulogies and hymns may we follow your army,
 troop by troop, and band by band,
 And company by company.
- 12 To what oblation-giver, sprung of noble ancestry, have
 sped
 The *Maruts* on this course to-day ?
- 13 Vouchsafe to us the bounty, that which we implore,
 through which, for child and progeny,
 Ye give the seed of corn that wasteth not away, and
 bliss that reacheth to all life.
- 14 May we be prosperous and o'ercome our enemies,
 avoiding slander and ill-will.
 May we, O *Maruts*, through your rain have health
 and wealth, water, and cows, and medicine.
- 15 Favoured by gods shall be the man, O heroes, *Maruts*!
 and possessed of noble sons,
 Whom ye protect. Such may we be.
- 16 Praise the free-givers. At this liberal patron's rite
 they joy like cattle in the mead.
 So call thou unto them who come as ancient friends :
 hymn those who love thee with a song.

9 *Rasâ* : a river, probably an affluent of the *Sindhu* or *Indus*, as *Anitabhâ* also seems to have been. *Krumu* : a tributary of the *Indus*, identified by some with the *Kurum*. *Kubhâ* : the *Kôphên*, or *Kabul* river which falls into the *Indus* near *Attock*. *Sarayu* : probably a river in the *Panjab* which gave its name to the *Sarayu* or *Sarjû* of *Oudh*.

HYMN LIV.

Maruts.

THIS hymn will I make ready for the Marut host who bright in native splendour cast the mountains down. Sing the great strength of those illustrious in renown, who stay the heat, who sacrifice on heights of heaven.

- 2 O Maruts, rich in water, strengtheners of life are your strong bands with harnessed steeds, that wander far.

Trita surrounds you with the lightning-flash, and roars. The waters sweeping round are thundering on their way.

- 3 They gleam with lightning, heroes, casters of the stone, wind-rapid Maruts, overthrowers of the hills, Oft through desire to rain coming with storm of hail, roaring in onset, violent and exceeding strong.

- 4 When, mighty Rudras, through the nights and through the days, when through the sky and realms of air, shakers of all,

When over the broad fields ye drive along like ships, e'en to strong-holds ye come, Maruts, but are not harmed.

- 5 Maruts, this hero strength and majesty of yours hath, like the Sun, extended o'er a lengthened way, When in your course like deer with splendour unsubdued ye bowed the hill that gives imperishable rain.

The metre is Jagati, with Trishṭup in stanza 14.

1 *Who sacrifice on heights of heaven*: "to whom solemn rites are familiar; by whom the sacrifices called *Prishṭha* are made."—Wilson. The word *prishṭha* is ambiguous, signifying both height or ridge and certain religious ceremonies (See IV. 20. 4). So also *gharma* in the same half-line signifies both heat and an oblation of hot milk or other heated beverage, and the meaning of the compound *gharmastubhe* is accordingly ambiguous.

2 *Trita*: the Vedic god who frequently appears in connexion with the Maruts. According to Sâyaṇa, *Trita* is the cloud or company of Maruts stationed in three places.

- 6 Bright shone your host, disposers, Maruts, when ye
smote the waving tree as when the worm
consumeth it.
Accordant, as the eye guides him who walks, have
ye led by fair paths the man of us who is devout.
- 7 Never is he, O Maruts, slain or overcome, never doth
he decay, ne'er is distressed or harmed ;
His treasures, his resources never waste away, whom,
whether he be prince or Rishi, ye direct.
- 8 With harnessed team like heroes overcoming troops,
the friendly Maruts laden with their water-casks
Let the spring flow, and when impetuous they roar they
inundate the earth with floods of pleasant meath.
- 9 Free for the Maruts is the earth with sloping ways, free
for the rushing ones is heaven with steep descents.
The paths of air's mid-region are precipitous, pre-
cipitous the mountains with their running streams.
- 10 When, as the sun hath risen up, ye take delight,
O bounteous radiant Maruts, heroes of the sky,
Your coursers weary not when speeding on their way,
and rapidly ye reach the end of this your path.
- 11 Lances are on your shoulders, anklets on your feet, gold,
Maruts, on your breasts, ornament on your car.
Lightnings aglow with flame are flashing in your hands,
and visors wrought of gold are laid upon your heads.
- 12 Maruts, in eager stir ye shake the vault of heaven
splendid beyond conception for its shining fruit.
They gathered when they let their deeds of might flash
forth. The holy ones send forth a far-resounding
shout.
- 13 Sage Maruts, may we be the drivers of the car of
riches full of life that have been given by you.

12 *For its shining fruit* : the bright water.

13 *The drivers of the car* : that is, the controllers. May we by
our prayers and sacrifices bring down and enjoy the riches which
you give.

O Maruts, let that wealth in thousands dwell with us
which never vanishes like Tishya from the sky.

14 Maruts, ye further wealth with longed-for heroes,
further the Rishi skilled in Sâman verses.

Ye give the Bharata, as his strength, a charger, and
ye bestow a king who quickly listens.

15 Of you, most swift to succour! I solicit wealth where-
with we may spread forth mid men like as the Sun.
Accept, O Maruts, graciously this hymn of mine that
we may live a hundred winters through its power.

HYMN LV.

Maruts.

WITH gleaming lances, with their breasts adorned
with gold, the Maruts, meet for worship, hold high
power of life.

They hasten with swift steeds easy to be controlled.
Their cars moved onward as they went to victory.

2 Ye, as ye wist, have gained of your own selves your
power: high, O ye mighty ones, and wide ye shine
abroad.

They with their strength have measured out the
firmament.

Their cars moved onward as they went to victory.

Tishya: an asterism regarded as shaped like an arrow and containing three stars. According to Sâyana *Tishya* here is synonymous with Âditya.

14 *The Bharata*: one of the family of Bharata. See Vol. I., Index. According to Sâyana, Śyâvâśva the Rishi of the hymn is intended: "to (me) the ministrant priest."—Wilson.

Who quickly listens: to his people's prayers. Sâyana explains *grushtimantam* as *sukhavantam*, happy and prosperous.

15 *A hundred winters*: a frequently occurring expression, "from which we might infer," says Dr. J. Muir, "that the Indians still retained some recollection of their having at one time occupied a colder country." See *Original Sanskrit Texts*, II. 323.

The metre is Jagatî, except in the last stanza where it is Trishtubh.

- 3 Strong, born together, they together have waxed great:
the heroes more and more have grown to majesty.
Resplendent as the Sun's beams in their light are they.
Their cars moved onward as they went to victory.
- 4 Maruts, your mightiness deserves to be brought nigh,
sight to be longed for like the shining of the Sun.
So lead us with your aid to immortality. Their cars
moved onward as they went to victory.
- 5 O Maruts, from the ocean ye send forth the rain,
and fraught with vaporous moisture pour the
torrents down.
Never, ye wonder-workers, are your milch-kine dry.
Their cars moved onward as they went to victory.
- 6 When to your car-poles ye have yoked your spotted
deer to be your steeds, and put your golden
mantles on,
O Maruts, ye disperse all enemies abroad. Their
cars moved onward as they went to victory.
- 7 Neither the mountains nor the rivers keep you back :
whither ye have resolved thither ye, Maruts, go.
Ye compass round about the heaven and the earth.
Their cars moved onward as they went to victory.
- 8 Whate'er is ancient, Maruts, what of recent time,
whate'er is spoken, Vasus, what is chanted forth,
They who take cognizance of all of this are ye.
Their cars moved onward as they went to victory.
- 9 Be gracious unto us, ye Maruts, slay us not : extend
ye unto us shelter of many a sort.
Pay due regard unto our friendship and our praise.
Their cars moved onward as they went to victory.
- 10 O Maruts, lead us on to higher fortune : deliver us,
when lauded, from afflictions.
Accept, ye holy ones, the gifts we bring you. May
we be masters of abundant riches.

From the ocean : from the sea of air, the firmament.

Your milch-kine : the rain-clouds.

HYMN LVI.

Maruts.

AGNI, that valorous company adorned with ornaments of gold,

The people of the Maruts, I call down to-day even from the luminous realm of heaven.

- 2 Even as thou thinkest in thy heart, thither my wishes also tend.

Those who have come most near to thine invoking calls, strengthen them fearful to behold.

- 3 As earth when pierced and ploughed brings forth abundant fruit, the troop exulting comes to us.

Impetuous as a bear, O Maruts, is your rush terrible as a dreadful bull.

- 4 They who with mighty strength o'erthrow like oxen difficult to yoke,

Hurl downward e'en the heavenly stone, cast down the hill, the mountain as they race along.

- 5 Rise up ! even now with lauds I call the very numerous company,

Unequalled, of these Maruts, like a herd of kine, grown up together in their strength.

- 6 Bind to your car the bright red mares, yoke the red coursers to your car.

Bind to the pole, to draw, the fleet-foot tawny steeds, the best at drawing, to the pole.

The metre is Satobṛīhatī (12 + 8 + 12 + 8) in stanzas 3 and 7, and Bṛīhatī (8 + 8 + 12 + 8) in the rest.

2 *Strengthen them* : that is, the Maruts, with oblations.

3 The exact meaning of the first line is somewhat uncertain. Sâyaṇa explains it : " As the earth—that is the people of the earth—having a powerful master, when oppressed by others, has recourse to him, her own master, so the army of Maruts comes exulting to us. But *mīlhuṣmatī* (bounteous, liberal, bringing forth abundant fruit) cannot mean *prabalaśvāmikā*, having a powerful master.

- 7 Yea, and this loudly-neighing bright red vigorous horse who hath been stationed, fair to see,
Let him not cause delay, O Maruts, in your course,
urge ye him onward in your cars.
- 8 The Maruts' chariot, ever fain to gather glory, we invoke,
Which Rodaśi hath mounted, bringing fair delights,
with Maruts in her company.
- 9 I call that brilliant band of yours, adorable, rapid on the car
Whereon the bounteous dame, auspicious nobly born,
shows glorious with the Marut host.

HYMN LVII.

Maruts.

- Or one accord, with Indra, O ye Rudras, come borne on your golden car for our prosperity.
An offering from us, this hymn is brought to you,
as, unto one who thirsts for water, heavenly springs.
- 2 Armed with your daggers, full of wisdom, armed with spears, armed with your quivers, armed with arrows, with good bows,
Good horses and good cars have ye, O Pṛiṣṇi's sons :
ye, Maruts, with good weapons go to victory.
- 3 From hills and heaven ye shake wealth for the worshipper : in terror at your coming low the woods bow down.

7 *Who hath been stationed* : or harnessed to the car.

8 *Rodaśi* : the consort of Rudra and mother of the Maruts.

9 *The bounteous dame* : Rodaśi. *Shows glorious* : or, is glorified.

The metre is Jagatī in the first six stanzas, and Trishtubh in the last two.

1 *O ye Rudras* : or sons of Rudra. *For our prosperity* : " to the accessible (sacrifice)." — Wilson. *Heavenly springs* : an allusion, says Śāyana, to the well, that is, the cloud which was brought by the Maruts to thirsty Gotama. See I. 85. 11.

Ye make the earth to tremble, sons of Pṛiṣni, when
for victory ye have yoked, fierce ones! your spotted
deer.

4 Impetuous as the wind, wrapped in their robes of
rain, like twins of noble aspect and of lovely form,
The Maruts, spotless, with steeds tawny-hued and
red, strong in their mightiness and spreading wide
like heaven.

5 Rich in adornment, rich in drops, munificent, bright
in their aspect, yielding bounties that endure,
Noble by birth, adorned with gold upon their
breasts, the singers of the sky have won immortal
fame.

6 Borne on both shoulders, O ye Maruts, are your
spears: within your arms is laid your energy and
strength.

Your manliness on your heads, your weapons in your
cars, all glorious majesty is moulded on your forms.

7 Vouchsafe to us, O Maruts, splendid bounty in cattle
and in steeds, in cars and heroes.

Children of Rudra, give us high distinction: may I
enjoy your godlike help and favour.

8 Ho! Maruts, heroes, skilled in Law, immortal, be
gracious unto us, ye rich in treasures,

Ye hearers of the truth, ye sage and youthful, migh-
tily waxing with loud resonant voices.

4 *Like twins*: all alike.

5 *The singers of the sky*: chanters of their thunder-psalm.

6 *Your manliness*: Sâyaṇa explains *nṛimṇā* = *nṛimṇāni* as golden
tiaras. The word *nṛimṇa* in one or another of its cases occurs some
thirty times in the R̥gveda, and always in the sense of manly power,
valour, or valorous deed.

8 *Ye hearers of the truth*: or, famous for your truth, for the reali-
zation of your promises.

HYMN LVIII.

Maruts.

- Now will I glorify their mighty cohort, the company
of these the youthful Maruts,
Who ride impetuous on with rapid horses, and
radiant in themselves, are lords of Amrit.
- 2 The mighty glittering band arm-bound with bracelets,
givers of bliss, unmeasured in their greatness,
With magical powers, bountiful, ever-roaring,—these,
liberal heroes, venerate thou singer.
- 3 This day may all the Maruts, water-bringers, they
who impel the falling rain, approach you.
This fire, O Maruts, hath been duly kindled ; let it
find favour with you, youthful sages.
- 4 Ye raise up for the folk an active ruler whom, holy
ones ! a master's hand hath fashioned.
Ye send the fighter hand to hand, arm-mighty, and
the brave hero, Maruts ! with good horses.
- 5 They spring forth more and more, strong in their
glories, like days, like spokes where none are last
in order.
Highest and mightiest are the sons of Pṛiṣṇi. By
their own thought the Maruts have approached us.
- 6 When ye have hastened on with spotted coursers,
O Maruts, on your cars with strong-wrought fellies,
The waters are disturbed, the woods are shattered.
Let Dyaus the red steer send his thunder down-
ward.

The metre is Trisṭup.

1 *Lords of Amrit* : controllers of the sweet life-giving rain.

4 *Whom.....a master's hand hath fashioned* : according to Sāyaṇa *vibhvatashṭam* means fabricated or modelled by Vibhvan, the second of the three Ṛibhus, i. e. *atyantarūpavantam* or exceedingly handsome. *The fighter hand to hand* : the man who fights on foot is your gift as well as the warrior who is borne to battle in a chariot.

5 *Pṛiṣṇi* : see Vol. I., Index of Names.

7 Even earth hath spread herself wide at their coming,
and they as husbands have with power impregnated
her.

They to the pole have yoked the winds for coursers :
their sweat have they made rain, these sons of
Rudra.

8 Ho ! Maruts, heroes, skilled in Law, immortal, be
gracious unto us, ye rich in treasures,
Ye hearers of the truth, ye sage and youthful,
mightily waxing with loud resonant voices.

HYMN LIX.

Maruts.

- Your spy hath called to you to give prosperity.
sing to Heaven and Earth and offer sacrifice.
They bathe their steeds and hasten through the
firmament: they spread abroad their radiance
through the sea of cloud.
- 2 Earth shakes and reels in terror at their onward
rush, like a full ship which, quivering, lets the
water in.
Marked on their ways are they, visible from afar :
the heroes press between in mighty armament.
- 3 As the exalted horn of bulls for splendid might, as
the Sun's eye set in the firmament's expanse,
Like vigorous horses ye are beauteous to behold, and
for your glory show like bridegrooms, O ye men.
- 4 Who, O ye Maruts, may attain the mighty lore of
you the mighty, who may reach your manly deeds?
Ye, verily, make earth tremble like a ray of light
what time ye bring your boons to give prosperity.

The metre is Jagatī, except in the last stanza in which it is Trishṭup.

1 *Your spy* : Agni, as the lightning. According to Sāyaṇa, *Spat* is for *sprashtā*, one who touches (the oblation), the Hotar or presenting priest.

2 *Press between* : rush through the air between heaven and earth.

- 5 Like steeds of ruddy colour, scions of one race, as
foremost champions they have battled in the van.
The heroes have waxed strong like bridegrooms prospering well: with floods of rain they make the
Sun's eye fade away.
- 6 Having no eldest and no youngest in their band, no
middlemost, preëminent they have waxed in might.
Ye sons of Pr̥isni, sprung of noble ancestry, come
hitherward to us, ye bridegrooms of the sky.
- 7 Like birds of air they fly with might in lengthened
lines from heaven's high ridges to the borders of
the sky.
The steeds who carry them, as gods and mortals
know, have caused the waters of the mountain to
descend.
- 8 May Dyaus, may Aditi send food to feed us: may
Dawns toil for us, glittering with moisture.
Lauded by thee, these Maruts, sons of Rudra, O
Rishi, have sent down the heavenly treasure.

HYMN LX.

Maruts.

- I LAUD with reverence well-protecting Agni: here
may he sit and part our meed among us.
As with spoil-seeking cars I bring oblation: turned
rightward I will swell the Maruts' praise-song.
- 2 The Maruts, yea, the Rudras, who have mounted
their famous spotted deer and cars swift-moving,—
Before you, fierce ones! woods bow down in terror:
Earth, even the mountain, trembles at your
coming.

7 *Gods and mortals*: the text has only *ubhaye*, both (sides or parties).
The word generally means gods and men; but perhaps as Professor
Ludwig suggests, Heaven and Earth may be intended here.

The metre is Jagati in the seventh and eighth stanzas, and Trishtubh
in the rest.

1 *Turned rightward*: making reverential salutation by circumambulation
from left to right; the Gaelic *deasil*.

- 3 Though vast and tall, the mountain is affrighted, the height of heaven is shaken at your roaring
When, armed with lances, ye are sporting, Maruts, and rush along together like the waters.
- 4 They, like young suitors, sons of wealthy houses, have with their golden natures decked their bodies.
Strong, on their cars, the lordly ones, for glory, have set their splendours on their forms for ever.
- 5 None being eldest, none among them youngest, as brothers they have grown to happy fortune.
May their sire Rudra, young and deft, and Pṛiṣṇi pouring much milk bring fair days to the Maruts.
- 6 Whether, O blessed Maruts, ye be dwelling in highest, midmost, or in lowest heaven,
Thence, O ye Rudras, and thou also, Agni, know well the sacrificial food we offer.
- 7 O Maruts, lords of all, when Agni and when ye drive downward from sublimest heaven along the heights,
Shakers of all, rejoicing, slayers of the foe, give riches to the Soma-pressing worshipper.
- 8 O Agni, with the Maruts as they gleam and sing, gathered in troop, rejoicing drink the Soma-juice ;
With these the living ones who cleanse and further all, joined with thy banner, O Vaisvânara, from of old.

4 *With their golden natures* : with some hesitation I follow Professor Ludwig *hiranyaiḥ*, as an old form of the feminine, with *svadhâbhîḥ*. Professor Wilson, following Sâyana, translates : 'with golden (ornaments) and purifying waters.'

5 *Pouring much milk* : Pṛiṣṇi, the mother of the Maruts, the cloud of the firmament, being represented as a cow.

Bring fair days to the Maruts : perhaps the bright weather which follows the Rains. 'Grant favourable days for (the sake of) the Maruts.'—Wilson.

8 *Joined with thy banner* : closely connected with thy ensign or banner of flame.

HYMN LXI.

Maruts.

- O HEROES lordliest of all, who are ye that have singly
come
Forth from a region most remote ?
- 2 Where are your horses, where the reins ? How came
ye ? how had ye the power ?
Rein was on nose and seat on back.
- 3 The whip is laid upon the flank. The heroes stretch
their thighs apart,
Like women when the babe is born.
- 4 Go ye, O heroes, far away, ye bridegrooms with a
lovely spouse,
That ye may warm you at the fire.
- 5 May she gain cattle for her meed, hundreds of sheep
and steeds and kine,
Who threw embracing arms around the hero whom
Śyāvâşva praised.
- 6 Yea, many a woman is more firm and better than the
man who turns
Away from gods, and offers not.
- 7 She who discerns the weak and worn, the man who
thirsts and is in want :
She sets her mind upon the gods.
- 8 And yet full many a one, unpraised, mean niggard,
is entitled man,
Ever the same in enmity.

The Rishi is still Śyāvâşva. The Maruts are the deities of stanzas 1—4, and 11—16, and of the rest the deities or objects of honour are respectively the persons who are named in them. The metre is Anushtub in stanza 5, Satobṛihati in 9, and Gâyatri in the rest.

4 *With a lovely spouse*: apparently Rodasi, who is sometimes regarded as the wife of the whole band of Maruts.

5 *She*: according to Sâyana, the wife of Taranta (stanza 10) who is 'the hero whom Śyāvâşva praised.'

6 *More firm*: the word thus rendered, *Ṣaṣṭiyast*, is taken by Sâyana to be the name of Taranta's wife.

- 9 And she, the young, the joyous-spirited, divulged
the path to *Syâva*, yea, to me.
Two red steeds carried me to *Purumîlha*'s side, that
singer of enduring fame,
- 10 Who, even as *Vidadaşva*'s sons, *Taranta*, hath
bestowed on me
A hundred cows in liberal gift.
- 11 They who are borne by rapid steeds, drinking the
meath that gives delight,
They have attained high glories here.
- 12 They by whose splendour both the worlds are over-
matched : they shine on cars
As the gold gleams above in heaven.
- 13 That *Marut* band is ever young, borne on bright
cars, unblameable,
Moving to victory, checked by none.
- 14 Who knoweth, verily, of these where the all-shakers
take delight,
Born, spotless, after sacred law ?
- 15 Guides are ye, lovers of the song ! to mortal man
through holy hymn,
And hearers when he cries for help.
- 16 Do ye, destroyers of the foe, worshipful and exceeding
bright,
Send down the treasures that we crave.
- 17 O *Ūrmyâ*, bear thou far away to *Dârbhya* this my
hymn of praise,
Songs, goddess, as if chariot-borne.
- 18 From me to *Rathavîti* say, when he hath pressed the
Soma-juice,
The wish I had departeth not.

9 *And she* : *Taranta*'s wife. *Syâva* = *Syâvâşva*, the *Rishi* of the hymn.

11 This stanza is apparently the beginning of a separate hymn, in honour of the *Maruts*.

12 *As the gold* : the golden sun.

17 *Ūrmyâ* : goddess of night. *Dârbhya* : *Rathavîti*, son of *Darbha*.

18 *The wish I had* : to perform a sacrifice for the rich and liberal *Rathavîti*.

- 19 This wealthy Rathaviti dwells among the people rich
in kine,
Among the mountains, far withdrawn.

HYMN LXII.

Mitra-Varuṇa.

- By your high law firm order is established there
where they loose for travel Sūrya's horses.
Ten hundred stood together : there I looked on this
the most marvellous deities' one chief glory.
- 2 This, Mitra Varuṇa, is your special greatness :
floods that stood there they with the days attracted.
Ye cause to flow all voices of the cow-pen : your
single chariot felly hath rolled hither.
- 3 O Mitra Varuṇa, ye by your greatness, both kings,
have firmly stablished earth and heaven.
Ye caused the cows to stream, the plants to flourish,
and, scattering swift drops, sent down the rain-flood.
- 4 Let your well-harnessed horses bear you hither :
hitherward let them come with reins drawn tightly.

The Rishi is Śrutavid of the family of Atri. The metre is Trisṭup.

1 *By your high law* : the eternal order of the universe, which in the region of the Sun regulates the starting and the journeying of his horses, depends on, or is identical with, the everlasting statutes of Mitra and Varuṇa. *Ten hundred* : rays of the Sun.

One chief glory : the orb of the Sun, the noblest visible form of Agni and other gods.

2 *Floods that stood there* : they, that is the sunbeams, have in the course of days milked out or attracted to themselves the waters that stood apart from the Sun. *Tasthushīḥ* (standing, stationary) has no substantive expressed, and the meaning of the second half line is consequently somewhat uncertain.

All voices of the cow-pen : the cow-pen is the vast aerial stall which holds the rain-clouds, the milch-kine of the firmament. The *voices* are probably the thunder and the roar of the rushing rain. *Your single chariot-felly* : the circumference or felly of the wheel being, by metonymy, put for the chariot.

- A covering cloud of sacred oil attends you, and
your streams flow to us from days aforetime.
- 5 To make the lustre wider and more famous, guarding
the sacred grass with veneration,
Ye, Mitra Varuṇa, firm, strong, awe-inspiring, are
seated on a throne amid oblations.
- 6 With hands that shed no blood, guarding the pious,
whom, Varuṇa, ye save amid oblations.
Ye twain, together, kings of willing spirit, uphold
dominion based on thousand pillars.
- 7 Adorned with gold, its columns are of iron : in
heaven it glitters like a whip for horses ;
Or stablished on a field deep-soiled and fruitful. So
may we share the meath that loads your car-seat.
- 9 Ye mount your car gold-hued at break of morning,
and iron-pillared when the sun is setting,
And from that place, O Varuṇa and Mitra, behold
infinity and limitation.

4 *A covering cloud of sacred oil* : of *ghṛita*, butter, or fatness, i. e. fertilizing rain.

5 *On a throne* : or on your car.

6 *Ye save amid oblations* : the sacrificial hall with its precincts being regarded as an inviolable asylum.

7 *Adorned with gold* : the chariot of Mitra and Varuṇa. *Like a whip for horses* : according to Sâyana, the whip is the lightning and the horses are the flying clouds.

Or stablished : the meaning of this third Pâda is not clear. Professor Wilson, following Sâyana, translates : "may we load the vehicle with the libation in an auspicious place, or in the sacrificial hall, (where the columns) are erected.

9 *Iron-pillared* : the chariot which shines like gold in the light of the rising sun looks dim and dark like bronze or iron at sunset.

Infinity and limitation : *Aditim ditim cha* ; according to Sâyana, Aditi or the Earth as an indivisible whole, and Diti as representing the divisible people and living creatures inhabiting it. Aditi appears to mean infinite Nature, and Diti to be a goddess connected with Aditi without any distinct conception, and merely as a contrast to her. The

- 10 Bountiful guardians of the world ! the shelter that
is impenetrable, strongest, flawless,
Aid us with that, O Varuṇa and Mitra, and when we
long to win may we be victors.

HYMN LXIII.

Mitra-Varuṇa.

- 1 GUARDIANS of Order, ye whose laws are ever true, in
the sublimest heaven your chariot ye ascend.
O Mitra Varuṇa, whomsoe'er ye favour here, to him
the rain with sweetness streameth down from
heaven.
- 2 This world's imperial kings, O Mitra Varuṇa, ye
rule in holy synod, looking on the light.
We pray for rain, your boon, and immortality.
Through heaven and over earth the thunderers
take their way.
- 3 Imperial kings, strong, heroes, lords of earth and
heaven, Mitra and Varuṇa, ye ever active ones,
Ye wait on thunder with the many-tinted clouds,
and by the Asura's magic power cause Heaven to
rain.
- 4 Your magic, Mitra Varuṇa, resteth in the heaven.
The Sun, the wondrous weapon, cometh forth as
light.
Ye hide him in the sky with cloud and flood of rain,
and water-drops, Parjanya ! full of sweetness flow.

two words may perhaps mean the eternal and the perishable, or Sky
and Earth, or Nature by day and Nature by night. "At all events,"
as Dr. Muir observes, "the two together appear to be put by the poet
for the entire aggregate of visible nature." See *Original Sanskrit Texts*,
V., pp. 42, 43.

The Rishi is Archanânâs. The metre is Jagatī. The hymn is a
prayer for rain.

2 *The thunderers* : the roaring winds.

3 *The Asura's magic power* : the Asura or divine being here is either
Dyaus or Parjanya.

- 5 The Maruts yoke their easy car for victory, O Mitra Varuṇa, as a hero in the wars.
The thunderers roam through regions varied in their hues. Imperial kings, bedew us with the milk of heaven.
- 6 Refreshing is your voice, O Mitra Varuṇa : Parjanya sendeth out a wondrous mighty voice.
With magic power the Maruts clothe them with the clouds. Ye two cause Heaven to rain, the red, the spotless one.
- 7 Wise, with your law and through the Asura's magic power ye guard the ordinances, Mitra Varuṇa.
Ye by eternal Order govern all the world. Ye set the sun in heaven as a refulgent car.

HYMN LXIV.

Mitra-Varuṇa.

- You, foeman-slaying Varuṇa, and Mitra, we invoke with song,
Who, as with penfold of your arms, encompass round the realm of light.
- 2 May they with favour stretch those arms unto this man who singeth hymns,
For in all places is sung forth your ever-gracious friendliness.
- 3 That I may gain a refuge now, may my steps be on Mitra's path.
Men go protected in the charge of this dear friend who harms us not.
- 4 Mitra and Varuṇa, from you may I, by song, win noblest meed
That shall stir envy in the homes of wealthy chiefs and those who praise.

The Rishi is Arohanânâs. The metre is Anushtub with Pankti in the last stanza.

1 *With penfold of your arms* : I follow Professor Ludwig in taking *vrajâ* as an instrumental case.

3 *May my steps be* : may I walk in the way of Mitra, that is, may I keep his holy law.

- 5 With your fair splendours, Varuṇa and Mitra, to our gathering come,
That in their homes the wealthy chiefs and they who are your friends may thrive.
- 6 With those, moreover, among whom ye hold your high supremacy,
Vouchsafe us room that we may win strength for prosperity and wealth.
- 7 When morning flushes, holy ones ! in the gods' realm where white cows shine,
Supporting Archanāns, speed, ye heroes, with your active feet hither to my pressed Soma-juice.

HYMN LXV.

Mitra-Varuṇa.

- FULL wise is he who hath discerned : let him speak to us of the gods,—
The man whose praise-songs Varuṇa the beautiful, or Mitra, loves.
- 2 For they are kings of noblest might, of glorious fame most widely spread ;
Lords of the brave, who strengthen Law, the holy ones with every race.
- 3 Approaching you with prayer for aid, together I address you first.
We who have good steeds call on you, most sage, to give us strength besides.

5 *The wealthy chiefs* : the institutors of sacrifice. *Your friends* : we, the priests.

6 *With those* : with the gods.

7 *White cows* : the white clouds of early morning. *Archanāns* : the Ṛishi of the hymn.

With your active feet : the literal translation of *hastibhiḥ padbhiḥ* would be, with feet provided with hands : "With rapid steeds."—Wilson.

The Ṛishi is Rātaḥavya. The metre is Anuṣṭup, with Pankti in the last stanza.

1 *Of the gods* : regarding Mitra and Varuṇa.

- 4 E'en out of misery Mitra gives a way to dwelling at our ease,
For he who worships hath the grace of Mitra, fighter in the van.
- 5 In Mitra's shelter that extends to utmost distance may we dwell,
Unmenaced, guarded by thy care, ever as sons of Varuṇa.
- 6 Ye, Mitra, urge this people on, and to one end direct their ways.
Neglect not ye the wealthy chiefs, neglect not us the Rishis : be our guardians when ye quaff the milk.

HYMN LXVI.

Mitra-Varuṇa.

- O SAPIENT man, call the two gods, the very wise, who slay the foe.
For Varuṇa, whose form is Law, place offerings for his great delight.
- 2 For ye have won unbroken sway in full perfection, power divine.
And, like high laws, the world of man hath been made beautiful as light.
- 3 Therefore we praise you that your cars may travel far in front of ours—
You who accept the eulogy of Râtaḥavya with his hymns.

5 *As sons of Varuṇa* : or perhaps, as Professor Ludwig suggests, with Varuṇa as our son, that is with kingly descendants.

6 *Ye, Mitra* : and Varuṇa.

When ye quaff the milk : 'in the presenting of the libation.'—Wilson.

The Rishi is Râtaḥavya. The metre is Anuṣṭup.

1 *O sapient man* : thou who knowest how to praise the gods.

Whose form is Law : according to Sâyana, 'whose form is water.'

2 *Like high laws* : Professor Ludwig would read *vrâtena* instead of *vrâteva*, that is, through holy ordinance.

3 I can make nothing out of this stanza, and I follow Sâyana in despair of finding a reasonable interpretation.

- 4 And ye show wisdom, wondrous gods ! with fulness
of intelligence.
By men's discernment are ye marked, O ye whose
might is purified.
- 5 This is the law sublime, O Earth : to aid the Rishis'
toil for fame
The two, wide-spreading, are prepared. They come
with ample overflow.
- 6 Mitra, ye gods with wandering eyes, would that the
worshippers and we
Might strive to reach the realm ye rule, most spacious
and protected well.

HYMN LXVII.

Mitra-Varuṇa.

- YE gods, Âdityas, Varuṇa, Aryaman, Mitra, verily,
Have here obtained supremest sway, high, holy, set
apart for you.
- 2 When, Varuṇa and Mitra, ye sit in your golden
dwelling-place,
Ye twain, supporters of mankind, foe-slayers, give
felicity.
- 3 All these, possessors of all wealth, Varuṇa, Mitra,
Aryaman,
Follow their ways, as if with feet, and guard from
injury mortal man.

4 This stanza also is difficult and obscure.

5 *O Earth* : Prithivî, or Earth, is quite out of place here. Professor Ludwig suspects a corruption of the text, and Professor Grassmann thinks that the whole stanza has been inserted by mistake. The two wide-spreading or far-reaching gods, Mitra and Varuṇa, are said to be ready to listen to the Rishis' prayers and so to increase their renown. The copious fall of rain is proof that their prayers have been heard.

6 *Ye gods* : Mitra and Varuṇa, Mitra only being named.

The Rishi is Yajata, of the family of Atri. The metre is Anushtub.

2 *Your golden dwelling-place* : the delightful place of sacrifice, according to Sâyaṇa.

3 *Follow their ways* : their royal ordinances, *vratâ*, that is *vratâni*.

- 4 For they are true, they cleave to Law, held holy
among every race,
Good leaders, bounteous in their gifts, deliverers
even from distress.
- 5 Which of your persons, Varuṇa or Mitra, merits not
our praise?
Therefore our thought is turned to you, the Atris'
thought is turned to you.

HYMN LXVIII.

Mitra-Varuṇa.

- Sing forth unto your Varuṇa and Mitra with a song
inspired.
- They, mighty lords, are lofty law.
- 2 Full springs of fatness, sovran kings, Mitra and
Varuṇa, the twain,
Gods glorified among the gods.
- 3 So help ye us to riches, great terrestrial and celestial
wealth:
Vast is your sway among the gods.
- Carefully tending Law with Law they have attained
their vigorous might.
The two gods wax devoid of guile.
- 5 With rainy skies and streaming floods, lords of the
strength that bringeth gifts,
A lofty seat have they attained.

The Rishi is Rātahavya. The metre is Gāyatrī.

1 *They, mighty lords, are lofty law*: "(come) mighty deities, to the great sacrifice."—Wilson.

2 *Full springs of fatness*: originators of streams of fertilizing rain; or *ghṛitayoni* may mean here as it does elsewhere, dwelling or having their home with *ghṛita*, clarified butter or oil used in sacrifice.

5 *Lords of the strength that bringeth gifts*: 'lords of sustenance, suited to the liberal dours (of oblations).'—Wilson.

HYMN LXIX.

Mitra-Varuṇa.

THREE spheres of light, O Varuṇa, three heavens,
 three firmaments ye comprehend, O Mitra;
 Waxed strong, ye keep the splendour of dominion,
 guarding the ordinance that lasts for ever.

- 2 Ye, Varuṇa, have kine who yield refreshment; Mitra,
 your floods pour water full of sweetness.

There stand the three steers, splendid in their
 brightness, who fill the three world-bowls with
 genial moisture.

- 3 I call at dawn on Aditi the goddess, I call at noon
 and when the sun is setting.

I pray, O Mitra Varuṇa, for safety, for riches, sons
 and offspring, health and welfare.

- 4 Ye who uphold the region, sphere of brightness, ye
 who support earth's realm, divine Âdityas,
 The immortal gods, O Varuṇa and Mitra, never
 impair your everlasting statutes.

HYMN LXX.

Mitra-Varuṇa.

EVEN far and wide, O Varuṇa and Mitra, doth your
 grace extend.

May I obtain your kind good-will.

- 2 From you, benignant gods, may we gain fully food for
 sustenance.

Such, O ye Rudras, may we be.

The Rishi is Uruchakri. The metre is Trisṭup.

1 *Three firmaments*: according to Sāyaṇa, three realms of earth, an interpretation which is more in accordance with the second half of stanza 2.

2 *The three steers*: Agni as terrestrial fire on earth, Vāyu as the wind in the firmament, and Sūrya as the sun in heaven.

Genial moisture: the fertilizing rain.

The Rishi is Uruchakri. The metre is Gâyatri.

2 *O ye Rudras*: O Mitra and Varuṇa.

- 3 Guard us, O Rudras, with your guards, save us, ye skilled to save, may we Subdue the Dasyus, we ourselves.
 4 Or ne'er may we, O wondrous strong, enjoy another's solemn feast,
 .Ourselves, our sons, or progeny.

HYMN LXXI.

Mitra-Varuṇa.

- O VARUṆA and Mitra, ye who slay the foeman, come with might
 To this our beautiful sacrifice.
 2 For, Varuṇa and Mitra, ye sages are rulers over all. Fill full our songs, for this ye can.
 3 Come to the juice that we have pressed. Varuṇa, Mitra, come to drink
 This Soma of the worshipper.

HYMN LXXII.

Mitra-Varuṇa.

- To Varuṇa and Mitra we offer with songs, as Atri did. Sit on the sacred grass to drink the Soma-juice.
 2 By ordinance and law ye dwell in peace secure, bestirring men.
 Sit on the sacred grass to drink the Soma-juice.
 3 May Varuṇa and Mitra, for our help, accept the sacrifice.
 Sit on the sacred grass to drink the Soma-juice.

4 *Or ne'er may we* : I adopt Professor Ludwig's explanation. We will overcome the Dasyus by our own power, or we will never again participate in any man's solemn festival held in honour of the gods : a self-imprecation in case of failing to carry out their purpose.

The Rishi is Bâhuvṛikta. The metre is Gâyatri.

1 *With might* : Sâyaṇa explains *barhaṇā* as *hantārau śatrūṇām*, destroyers of enemies.

2 *Fill full our songs* : let them overflow with, or produce abundantly, the results for which we pray.

The Rishi is Bâhuvṛikta. The metre is Ushṇih.

1 *As Atri did* : after the manner of Atri, the founder of our family.

HYMN LXXIII.

Aṣvins.

- WHETHER, O Aṣvins, ye this day be far remote or
near at hand,
In many spots or in mid-air, come hither, lords of
ample wealth.
- 2 These here, who show o'er widest space, bringing full
many a wondrous act,
Resistless, lovingly I seek, I call the mightiest to en-
joy.
- 3 Another beauteous wheel have ye fixed there to deco-
rate your car.
With others through the realms ye roam in might
unto the neighbouring tribes.
- 4 That deed of yours that is extolled, Viṣvas ! hath all
been done with this.

The Ṛishi is Paura. The metre is Anuṣṭup.

1 *In many spots* : the *puru* in the text is thus explained by Sâyaṇa.

2 *To enjoy* : the libation offered to you. According to Sâyaṇa, *bhuje* here means for enjoyment, or for protection.

3 *There* : the third wheel of their chariot, standing by itself in front, is especially ornamental.

With others : Sâyaṇa explains *anyā* by *anyena chakreṇa*, i. e. with another, or the other, wheel; but the two hind wheels must be intended, or *anyā* must be in agreement with *yugā*.

The neighbouring tribes : the meaning of *nāhushā yugā* is not clear. Professor Ludwig translates the words by, zu den geschlechtern der Nahuśa, to the tribes of the [people called] Nahushas. Professor Wilson, following Sâyaṇa, translates the stanza differently : " You have arrested one luminous wheel of (your) car for illumining the form (of the sun), whilst with the other you traverse the spheres (to regulate) by your power the ages of mankind."

4 *Viṣvas* / Sâyaṇa explains *viṣvā*, by *vyāptau*, the two who spread through, or pervade : 'universal (deities).'—Wilson.

With this : according to Sâyaṇa, with this Paura (the Ṛishi of the hymn). Or 'this' may mean, as Professor Ludwig thinks, the third wheel of the car, in which mysterious virtue more especially resides.

- Born otherwise, and spotless, ye have entered kinship's bonds with us.
- 5 When Sûryâ mounted on your car that rolls for ever rapidly,
Birds of red hue were round about and burning splendours compassed you.
- 6 Atri bethinks himself of you, O heroes, with a friendly mind,
What time, Nâsatyas, with his mouth he stirs the spotless flame for you.
- 7 Strong is your swiftly moving steed, famed his exertion in the course
When by your great deeds, Aṣvins, chiefs, Atri is brought to us again.
- 8 Lovers of sweetness, Rudras, she who streams with sweetness waits on you.
When ye have travelled through the seas men bring you gifts of well-dressed food.
- 9 Aṣvins, with truth they call you twain bestowers of felicity;
At sacrifice most prompt to hear, most gracious ye at sacrifice.
- 10 Most pleasing to the Aṣvins be these prayers which magnify their might,
Which we have fashioned, even as cars : high reverence have we spoken forth.

Born otherwise : of divine and not human origin.

5 *Sûryâ* : the daughter of the Sun. See Book I. 116. 17.

7 *Atri is brought to us again* : See Book I. 112. 7.

8 *She who streams with sweetness* : Vāk, Voice or Speech, or our praise, *stutirasmatkṛitâ*. 'Our nutritious (adoration).'—Wilson.

The seas : of air.

HYMN LXXIV.

Aśvins.

- WHERE in the heavens are ye to-day, gods, Aśvins,
rich in constancy?
Hear this, ye excellent as steers: Atri inviteth you
to come.
- 2 Where are they now? Where are the twain, the
famed, Nāsatyas, gods in heaven?
Who is the man ye strive to reach? Who of your
suppliants is with you?
- 3 Whom do ye visit, whom approach? to whom direct
your harnessed car?
With whose devotions are ye pleased? We long for
you to further us.
- 4 Ye, strengtheners, for Paura stir the filler swimming
in the flood,
Advancing to be captured like a lion to the ambushade.

The Rishi is Paura. The metre is Anushtub.

1 *Rich in constancy*: faithful friends of your worshippers.

Excellent as steers: 'liberal showerers (of benefits).'—Wilson.

2 *Of your suppliants*: this, although not entirely satisfactory, seems to be the only possible explanation of *nadinām* in this place. Professor Ludwig remarks, truly enough, that if *ko* (quis?) could be taken as = *kā* (quæ), the passage would present no difficulty. The meaning would then be, which of the rivers (of the Panjab) rejoices in your presence? Sâyana paraphrases the passage: *kaḥ stotā vām yuvayornadinām stutinām sachā sahāyaḥ syāt*; 'what praiser may be the associate of the praises of you twain?'

4 This stanza is desperately difficult. Professor Wilson translates in accordance with Sâyana's explanation: "*Pauras*, send to *Paura* the rain-shedding cloud; drive it to him who is engaged in sacrifice, as (hunters chase) a lion in a forest." Professor Wilson remarks: "The name of the *Rishi* is here, according to the scholiast, arbitrarily applied, first to the *Aśvins*, because they are in relation with *Paura* as the author of the *Sūkta*; and although the text gives *Paura* in the vocative singular, it is to be understood in the dual, *Paura*, therefore, being *Aśvins*: next it implies, as *Pauram*, a cloud, from

- 5 Ye from Chyavāna worn with age removed his skin
as 'twere a robe.
So, when ye made him young again, he stirred the
longing of a dame.
- 6 Here is the man who lauds you both : to see your
glory are we here.
Now hear me, come with saving help, ye who are
rich in plenteous gifts.
- 7 Who among many mortal men this day hath won
you to himself?
What bard, accepters of the bard? Who, rich in
gifts ! with sacrifice ?

its being solicited by the *Rishi* for the fall of rain, as implied by the last term, *Paurāya*, to me the *Rishi* so called." Professor Roth is of opinion that *Paura*, in the vocative case, means the *Aṣvins*, as fillers, increasers, or strengtheners; and that *pauram*, in the accusative case, means the *Soma*, the filler or satisfying juice (cf. II. 11. 11, The juice that satisfies hath holpen Indra.), said to be swimming in the flood, i. e. mixed with water. The second half of the stanza would then probably mean that the *Soma* flows on in order to be taken up and used in libations as a lion goes to the place where men lie in wait to capture him or where a pitfall has been prepared to entrap him. Still there remains the very great difficulty of *Paura* in the singular being used instead of the dual *Paurau*. Professor Ludwig remarks: "*Paura*: S. etad aṣvinoḥ sambodhanam; but it is to be taken direct as a cry of warning. *Paura* is to mean the *Aṣvins*, *Paura* is to mean the *Rishi* of the hymn, *Paura* is to mean the cloud. This is naturally too much. The word *udaprutam* (swimming in water) shows that *Paura* had been enticed to a place where his enemies intended to drown him. He had gone to the spot as unsuspectingly as a lion approaches the pitfall, and was already in the water when the *Aṣvins* called out to him and stopped him. According to this explanation the translation would be: For *Paura* ye cried, *Paura*! and saved him when swimming in the flood, Him who had reached the ambush as a lion to the capture goes.

5 *Chyavāna*: See Book I. 116. 10.

6 *Rich in plenteous gifts*: 'affluent in food,' Wilson, after *Sâyana*; 'lords of swift horses,' Roth; 'possessors of excellent mares,' Ludwig.

- 8 O Aṣvins, may your car approach, most excellent of cars for speed.
Through many regions may our praise pass onward among mortal men.
- 9 May our laudation of you twain, lovers of meath ! be sweet to you.
Fly hitherward, ye wise of heart, like falcons with your wingèd steeds.
- 10 O Aṣvins, when at any time ye listen to this call of mine,
For you is dainty food prepared : they mix refreshing food for you.

HYMN LXXV.

Aṣvins.

- To meet your treasure-bringing car, the mighty car most dear to us,
Aṣvins, the Rishi is prepared, your praiser, with his song of praise. Lovers of sweetness, hear my call.
- 2 Pass, Aṣvins, over all away. May I obtain you for myself,
Wonderful, with your golden paths, most gracious, bringers of the flood. Lovers of sweetness, hear my call.
- 3 Come to us, O ye Aṣvin pair, bringing your precious treasures, come
Ye Rudras, on your paths of gold, rejoicing, rich in noble gifts. Lovers of sweetness, hear my call.

The Rishi is Avasyu. The metre is Pankti.

Lovers of sweetness : drinkers of the sweet Soma-juice : according to Sāyana, masters of the Madhuvidyâ, or knowledge of sweetness, that is, the knowledge that teaches where the Soma is to be found. See Book I. 84. 13. (Note).

2 *Over all* : *prajāh*, or *viśah*, people, or tribes, being understood with *viśvāh*.

3 *Rich in noble gifts* : or, lords of rapid steeds. See note on stanza 6 of the preceding hymn.

- 4 O strong and good, the voice of him who lauds you well cleaves to your car.
And that great beast, your chariot-steed, fair, wonderful, makes dainty food. Lovers of sweetness, hear my call.
- 5 Watchful in spirit, borne on cars, impetuous, listing to his cry,
Aṣvins, with winged steeds ye sped down to Chyavâna void of guile. Lovers of sweetness, hear my call.
- 6 Hither, O heroes, let your steeds, of dappled hue, yoked at the thought,
Your flying steeds, O Aṣvins, bring you hitherward, with bliss, to drink. Lovers of sweetness, hear my call.
- 7 O Aṣvins, hither come to us ; Nāsatyas, be not disinclined.
Through longing for the pious turn out of the way to reach our home. Lovers of sweetness, hear my call.
- 8 Ye lords of splendour, free from guile, come, stand at this our sacrifice
Beside the singer, Aṣvins, who longs for your grace and lauds you both. Lovers of sweetness, hear my call.
- 9 Dawn with her white herd hath appeared, and in due time hath fire been placed.
Harnessed is your immortal car, O wonder-workers, strong and kind. Lovers of sweetness, hear my call.

4 *And that great beast* : Sâyana's explanation is forced and non-natural : "(to it) as well as to you, does this distinguished, devoted, embodied (adorer) offer sacrificial food."—Wilson.

5 *Chyavâna* : See I. 116. 10.

8 *Who longs for your grace* : Sâyana takes *avasyum* here to be a proper name, *Avasyu*, who is said to be the Rishi of the hymn.

9 *In due time* : for the morning libation.

HYMN LXXVI.

Aṣvins.

AGNI, the bright face of the Dawns, is shining ; the singers' pious voices have ascended.

Borne on your chariots, Aṣvins, turn you hither and come unto our full and rich libation.

2 Most frequent guests, they scorn not what is ready even now the lauded Aṣvins are beside us.

With promptest aid they come at morn and evening, the worshipper's most blessed guards from trouble.

3 Yea, come at milking-time, at early morning, at noon of day and when the sun is setting,

By day, by night, with favour most auspicious. Not only now the draught hath drawn the Aṣvins.

4 For this place, Aṣvins, was of old your dwelling, these were your houses, this your habitation.

Come to us from high heaven and from the mountain. Come from the waters bringing food and vigour.

5 May we obtain the Aṣvins' newest favour, and gain their health-bestowing happy guidance.

Bring riches hither unto us, and heroes, and all felicity and joy, immortals !

The Ṛishi is Bhaumya. The metre is Trisṭup.

The bright face : making his first appearance at early morning.

Libation : *gharman*, the offering of hot milk or other heated beverage.

3 "The Aṣvins are invited to come at different times, at morning, midday, and sunset; and in VIII. 22. 14, it is similarly said that they are invoked in the evening as well as at dawn. It need not, however, surprise us that they should be invited to attend the different ceremonies of the worshippers, and therefore conceived to appear at hours distinct from the supposed natural periods of their manifestation."—J. Muir, *O. Sanskrit Texts*, V. 239.

5 This stanza is identical with V. 42. 18.

HYMN LXXVII.

Aṣvins.

FIRST worship those who come at early morning :
let the twain drink before the giftless niggard.

The Aṣvins claim the sacrifice at day-break : the
sages yielding the first share extol them.

- 2 Worship at dawn and instigate the Aṣvins : nor is
the worshipper at eve rejected.

Besides ourselves another craves and worships : each
first in worship is most highly favoured.

- 3 Covered with gold, meath-tinted, dropping fatness,
your chariot with its freight of food comes hither,
Swift as thought, Aṣvins, rapid as the tempest,
wherewith ye travel over all distresses.

- 4 He who hath served most often the Nāsatyas, and
gives the sweetest food at distribution,
Furthers with his own holy works his offspring,
and ever passes those whose flames ascend not.

- 5 May we obtain the Aṣvins' newest favour, and gain
their health-bestowing happy guidance.

Bring riches hither unto us, and heroes, and all
felicity and joy, immortals !

HYMN LXXVIII.

Aṣvins.

YE Aṣvins, hither come to us : Nāsatyas, be not
disinclined.

Fly hither like two swans unto the juice we shed.

The Rishi is Bhaumya. The metre is Trishtubh.

1 *Before the giftless niggard* : before the greedy withholders (of the offering).—Wilson.

2 *Nor is the worshipper at eve rejected* : literally, a thing unaccepted or rejected. Sâyana explains differently : "the evening is not for the gods ; it is unacceptable to them."—Wilson. This explanation, though supported by the text *pūrvāhṇo vai devānām*, the forenoon verily belongs to the gods, is not in accordance with the use of Vedic times.

3 *Over all distresses* : 'over all obstacles.'—Wilson.

The Rishi is Saptavadhri. The metre is Ushnih in stanzas 1, 2, 3, Trishtubh in stanza 4, and Anushtubh in the rest.

- 2 O Aṣvins, like a pair of deer, like two wild cattle to the mead :
Fly hither like two swans unto the juice we shed.
- 3 O Aṣvins rich in gifts, accept our sacrifice to prosper it :
Fly hither like two swans unto the juice we shed.
- 4 As Atri when descending to the cavern called on you loudly like a wailing woman,
Ye came to him, O Aṣvins, with the freshest and most auspicious fleetness of a falcon.
- 5 Tree, part asunder like the side of her who bringeth forth a child.
Ye Aṣvins, listen to my call : loose Saptavadhri from his bonds.
- 6 For Saptavadhri, for the seer affrighted when he wept and wailed,
Ye, Aṣvins, with your magic powers rent up the tree and shattered it.
- 7 Like as the wind on every side ruffles a pool of lotuses,
So stir in thee the babe unborn, so may the ten-month babe descend.
- 8 Like as the wind, like as the wood, like as the sea is set astir,
So also, ten-month babe, descend together with the after-birth.
- 9 The child who hath for ten months' time been lying in his mother's side,—

2 *Wild cattle* : Gauras, or Boves Gauri.

4 *The cavern* : the abyss or deep pit into which he was cast by Asuras or evil spirits. See Vol. I., Index.

5 *Tree, part asunder* : Saptavadhri appears to have got his hand or foot jammed in a split tree, and to have been extricated when he called on the Aṣvins to aid him.

9 "This and the two stanzas preceding are termed by Sâyaṇa the *garbhaṛdvijyupaniṣad*, the liturgy of child-birth."—Wilson.

May he come forth alive, unharmed, yea, living
from the living dame.

HYMN LXXIX.

Dawn.

- O HEAVENLY Dawn, awaken us to ample opulence to-day
Even as thou hast wakened us with Satyaśravās,
Vayya's son, high-born! delightful with thy steeds!
2 Daughter of Heaven, thou dawnedst on Sunitha
Suchadratha's son,
So dawn thou on one mightier still, on Satyaśravās,
Vayya's son, high-born! delightful with thy steeds!
3 So, bringing treasure, dawn to-day on us thou
daughter of the Sky,
As thou, O mightier yet, didst shine for Satyaśravās,
Vayya's son, high-born! delightful with thy steeds!
4 Here round about thee are the priests who laud thee,
bright one, with their hymns,

The connexion between 1—6, and 7—9 is not clear. By *yoshā nādhmānā* (a wailing woman) a parturient woman may perhaps, Professor Ludwig thinks, be intended. Atri as he descended into the pit invoked the Aśvins in order that it might release him as a woman releases the child she bears. A tree—which is much harder and firmer than a woman's body—unclosed itself when Saptavadhri invoked the Aśvins. So shall the parturient woman bring forth her child through the help of the Aśvins and at Atri's intercession. A connexion may thus be established, though here and there it would be rather forced.

The Rishi is Satyaśravās. The metre is Pankti.

1 *Delightful with thy steeds*: pleasant to those whom thou favour-est on account of the horses which thou bestowest. The word *aśvasānṛite* is variously rendered, e.g. by Professor Wilson, after Sāyaṇa, 'praised sincerely for (the gift of) horses;' by Prof. Ludwig, 'an rossen trefliches besitzende,' having an excellent possession in horses; by Prof. Roth, 'vom jubel der Rosse begleitet,' accompanied by the joyous neigh of horses; and by Prof. Grassmann, 'rossereiche,' rich in horses.

- And men with gifts, O bounteous dame, splendid
with wealth and offering much, high-born ! delightful
with thy steeds !
- 5 Whatever these thy bands perform to please thee or
to win them wealth,
E'en fain they gird us round and give rich gifts which
ne'er are reft away, high-born ! delightful with thy
steeds !
- 6 Give to these wealthy patrons fame, O affluent Dawn,
with hero sons,
To these our princes who have brought rich gifts
ne'er to be reft away, high-born ! delightful with
thy steeds !
- 7 Bring lofty and resplendent fame, O thou munificent
Dawn, to these
Our wealthy patrons who bestow rich gifts on us of
steeds and kine, high-born ! delightful with thy
steeds !
- 8 Bring us, O daughter of the Sky, subsistence in our
herds of kine,
Together with the sunbeams, with the shine of pure
refulgent flames, high-born ! delightful with thy
steeds !
- 9 O daughter of the Sky, shine forth ; delay not to
perform thy task.

4 *Men with gifts*: the Maghavan, or wealthy chiefs, who institute the sacrifice and provide offerings for the gods and presents for the officiating priests.

5 *These thy bands*: the congregation of worshippers. *Which ne'er are reft away*: or which are never in vain, never fail to obtain their due reward from heaven. "Sāyana," Professor Wilson remarks, "seems rather dubious as to the proper sense of several of these words: the sum of the meaning, agreeably to the scholiast, is, all they who, offering oblations, worship the dawn, receive the reward for the benefit of us, or of me, that is, of the author of the hymn, *ye tvām havir-dadatah stuvaṁti te sarve apy-asṁadārtham phalam dhārayanti*."

9 *Delay not to perform thy task*: 'delay not our (sacred) rite.'—W.

- Let not the sun with fervent heat consume thee like
 a robber foe, high-born ! delightful with thy steeds !
 10 So much, and more exceedingly, O Dawn, it suits
 thee to bestow,
 Thou radiant one who ceasest not to shine for those who
 sing thy praise, high-born ! delightful with thy steeds !

HYMN LXXX.

Dawn.

- THE singers welcome with their hymns and praises
 the goddess Dawn who bringeth in the sunlight,
 Sublime, by Law true to eternal Order, bright on
 her path, red-tinted, far-refulgent.
 2 She comes in front, fair, reusing up the people,
 making the pathways easy to be travelled.
 High, on her lofty chariot, all-impelling, Dawn gives
 her splendour at the days' beginning.
 3 She, harnessing her car with purple oxen, injuring
 none, hath brought perpetual riches.
 Opening paths to happiness, the goddess shines,
 praised by all, giver of every blessing.
 4 With changing tints she gleams in double splendour
 while from the eastward she displays her body.
 She travels perfectly the path of Order, nor fails to
 reach, as one who knows, the quarters.
 5 As conscious that her limbs are bright with bathing,
 she stands, as 'twere, erect that we may see her.
 Driving away malignity and darkness, Dawn, child
 of Heaven, hath come to us with lustre.
 6 The daughter of the Sky, like some chaste woman,
 bends, opposite to men, her forehead downward.
 The maid, disclosing boons to him who worships,
 hath brought again the daylight as aforetime.

The Rishi is Satyaśravāsa. The metre is Trishtubh.

2 *In front* : of the Sun ; *sūryasya purastāt*.—S.

4 *The quarters* : the regions of the sky which she visits in obedience
 to the eternal law of the universe.

5 *With bathing* : in the dews of heaven.

HYMN. LXXXI.

Savitar.

THE priests of him the lofty priest well-skilled in
hymns harness their spirit, yea, harness their holy
thoughts.

He only knowing works assigns their priestly tasks.
Yea, lofty is the praise of Savitar the god.

2 The sapient one arrays himself in every form: for-
quadruped and biped he hath brought forth good.

Excellent Savitar hath looked on heaven's high vault,
and shineth after the outgoing of the Dawn.

3 Even he, the god whose going-forth and majesty the
other deities have followed with their might,

He who hath measured the terrestrial regions out by
his great power, he is the courser Savitar.

4 To the three spheres of light thou goest, Savitar,
and with the rays of Sûrya thou combinest thee.

Around, on both sides thou encompassest the night:
yea, thou, O god, art Mitra through thy righteous
laws.

5 Over all generation thou art lord alone: Pûshan art
thou, O god, in all thy goings-forth.

Yea, thou hast domination over all this world.
Syâvâsya hath brought praise to thee, O Savitar.

The Rishi is Syâvâsya. The metre is Jagati.

1 *The lofty priest*: Savitar. *Knowing works*: skilled in rules which regulate religious functions, or perhaps understanding the intentions or wishes of the worshippers: 'he alone knowing their functions directs the priests.'—Wilson.

3. *The courser Savitar*: Sâyana explains *etasaḥ* as white, bright, shining. It also means a horse, especially one of the horses of the sun, and here designates the sun himself under that form.

4 According to Sâyana, Savitar is especially the sun before rising, and Sûrya is the sun in general.

HYMN LXXXII.

Savitar.

- WE crave of Savitar the god this treasure much to
be enjoyed.
The best, all-yielding, conquering gift of Bhaga we
would gladly win.
- 2 Savitar's own supremacy, most glorious and beloved
of all,
No one diminisheth in aught.
- 3 For Savitar who is Bhaga shall send riches to his
worshipper.
That wondrous portion we implore.
- 4 Send us this day, god Savitar, prosperity with
progeny.
Drive thou the evil dream away.
- 5 Savitar, god, send far away all sorrows and calamities,
And send us only what is good.
- 6 Sinless in sight of Aditi through the god Savitar's
influence,
May we obtain all lovely things.
- 7 We with our hymns this day elect the general god,
lord of the good,
Savitar whose decrees are true.

The Rishi is Śyāvāśva. The metre is Anuṣṭup in stanza 1, and Gāyatrī in the rest.

3 *Shall send* : *svāti*, from the root *su* or *sū*, from which Savitar also is formed. The principal significations of the root are (1) to generate or bring forth; (2) to pour forth a libation; and (3) to send or impel. See Muir, *O. S. Texts*, V. 165.

4 *Send us* : *sāvīh*, from the same root : *Drive thou away* : *parā sava*.

5 *Send far away* : *parā sava*.

6 *Influence* : *sava*.

7 *The general god* : *viṣvadevam* : 'who possesses all divine attributes,'—Muir; '(identical with) all the gods,'—Wilson; 'den allgott,' 'the all-god,'—Ludwig; 'den allgöttlichen,' 'the all-divine,'—Grassmann.

Whose decrees are true : *satyasavam* : 'who possesses true energy.'—Muir.

- 8 He who for ever vigilant precedes these twain, the
day and night,
Is Savitar the thoughtful god.
- 9 He who gives glory unto all these living creatures
with the song,
And brings them forth, is Savitar.

HYMN LXXXIII.

Parjanya.

- SING with these songs thy welcome to the mighty,
with adoration praise and call Parjanya.
The Bull, loud roaring, swift to send his bounty,
lays in the plants the seed for germination.
- 2 He smites the trees apart, he slays the demons : all
life fears him who wields the mighty weapon.
From him exceeding strong flees e'en the guiltless
when thundering Parjanya smites the wicked.
- 3 Like a car-driver whipping on his horses, he makes
the messengers of rain spring forward.
Far off resounds the roaring of the lion what time
Parjanya fills the sky with rain-cloud.

9 *He who gives glory* : 'he who by his creative power produces the objects of the song of praise.'—Ludwig.

The Rishi is Atri Bhauma. The metre is Anushtub in stanza 9, Jagati in 2, 3, 4, and Trishtub in the rest. I have treated the three Jagati verses as Trishtub.

1 *Parjanya* : god of thunderstorms and rain, the generator and nourisher of plants and living creatures. See Muir, *O. S. Texts*, V. 140 ff.

2 *The wicked* : *dushkritah*, evil-doers. "There does not seem to be any sufficient reason to understand evil-doers here, and, in verse 9, of the cloud demons, or simply of the malignant clouds, as Sâyana in his explanation of verse 9 does. The poet may naturally have supposed that it was exclusively or principally the wicked who were struck down by thunderbolts." Muir, *O. S. Texts*, V. 141.

- 4 Forth burst the winds, down come the lightning-flashes : the plants shoot up, the realm of light is streaming.
Food springs abundant for all living creatures what time Parjanya quickens earth with moisture.
- 5 Thou at whose bidding earth bows low before thee,
at whose command hoofed cattle fly in terror,
At whose behest the plants assume all colours, even thou Parjanya, yield us great protection.
- 6 Send down for us the rain of heaven, ye Maruts, and let the stallion's streams descend in torrents.
Come hither with this thunder while thou pourest the waters down, our heavenly lord and father.
- 7 Thunder and roar : the germ of life deposit. Fly round us on thy chariot water-laden.
Thine opened water-skin draw with thee downward, and let the hollows and the heights be level.
- 8 Lift up the mighty vessel, pour down water, and let the liberated streams rush forward.
Saturate both the earth and heaven with fatness, and for the cows let there be drink abundant.
- 9 When thou, with thunder and with roar, Parjanya, smitest sinners down,
This universe exults thereat, yea, all that is upon the earth.
- 10 Thou hast poured down the rain-flood : now withhold it. Thou hast made desert places fit for travel.
Thou hast made herbs to grow for our enjoyment : yea, thou hast won thee praise from living creatures.

10 *Thou hast won thee praise* : or, perhaps, 'thou hast fulfilled the longing of the people.'

HYMN LXXXIV.

Prithivî.

THOU, of a truth, O Prithivî, bearest the tool that rends the hills:

Thou rich in torrents, who with might quickenest earth, O mighty one.

2 To thee, O wanderer at will, ring out the lauds with beams of day,

Who drivest, like a neighing steed, the swelling cloud, O bright of hue.

3 Who graspest with thy might on earth e'en the strong sovrans of the wood,

When from the lightning of thy cloud the rain-floods of the heaven descend.

HYMN LXXXV.

Varuṇa.

SING forth a hymn sublime and solemn, grateful to glorious Varuṇa, imperial ruler,

Who hath struck out, like one who slays the victim, earth as a skin to spread in front of Sûrya.

The Rishi is Atri Bhauma. The metre is Anusṭup.

Prithivî: in this place not the goddess Earth or earth personified, but a deity of the middle air or firmament. "*Dvirūpā Prithivî*," says Sâyana, "Prithivî has two forms."

The tool that rends the hills: the instrument that strikes and pierces the mountains and opens the water-springs, the thunderbolt or the power that produces similar results.

2 *The swelling cloud*: *perum*; the exact meaning of the word is doubtful. Professor Ludwig thinks that the lightning is intended.

The Rishi is Atri. The metre is Trisṭup.

1 *Sing forth*: *pra.....archā*. The Rishi addresses himself. Or *archā* may be the first person singular, I sing.

Like one who slays the victim: "not the ordinary immolator, but the priest who spreads out the skin of the slaughtered victim to receive its disjointed members."—Ludwig.

- 2 In the tree-tops the air he hath extended, put milk
in kine and vigorous speed in horses,
Set intellect in hearts, fire in the waters, Sûrya in
heaven and Soma on the mountain.
- 3 Varuṇa lets the big cask, opening downward, flow
through the heaven and earth and air's mid-region.
Therewith the universe's sovran waters earth as the
shower of rain bedews the barley.
- 4 When Varuṇa is fain for milk he moistens the sky,
the land, and earth to her foundation.
Then straight the mountains clothe them in the rain-
cloud : the heroes, putting forth their vigour, loose
them.
- 5 I will declare this mighty deed of magic, of glorious
Varuṇa the lord immortal,
Who standing in the firmament hath meted the
earth out with the sun as with a measure.
- 6 None, verily, hath ever let or hindered this the most
wise god's mighty deed of magic,
Whereby, with all their flood, the lucid rivers fill not
one sea wherein they pour their waters.

2 *In the tree-tops* : *vaneshu*, explained by Sâyana as *vrikshâgreshu* : 'in the clouds,' according to the St. Petersburg Lexicon. *Soma on the mountain* : "the Soma creeper, *Mahidhara* observes, grows in the clefts of the stones of mountains, *parvatânâm pâshâṇasandhiṣu somavallyâ utpâdyamânatvât*."—Wilson.

4 *Is fain for milk* : wishes for libations of milk ; or the meaning may be, when he wishes to draw forth the milk, the fertilizing rain, of the clouds.

Earth to her foundation : the text has only *prithivîm*, meaning earth in its full extent (terra) as distinguished from *bhûmim*, the land, soil, or ground (humus or solum). Or *prithivîm* may perhaps mean the firmament here, as Sâyana explains it. See note on *Prithivî* in the preceding hymn. *The heroes* : the strong Maruts.

Loose them : loosen the roots of the mountains and make them tremble.

Deed of magic : *mdyâm* : or the word may be rendered by device or design. See Wallis, *Cosmology of the Rîgveda*, pp. 102, 103.

- 7 If we have sinned against the man who loves us,
 have ever wronged a brother, friend, or comrade,
 The neighbour ever with us, or a stranger, O Varuna,
 remove from us the trespass.
- 8 If we, as gamesters cheat at play, have cheated,
 done wrong unwittingly or sinned of purpose,
 Cast all these sins away like loosened fetters, and,
 Varuna, let us be thine own beloved.

HYMN LXXXVI.

Indra-Agni.

- THE mortal man whom ye, the twain, Indra and
 Agni, help in fight,
 Breaks through e'en strongly-guarded wealth as Trita
 burst his way through reeds.
- 2 The twain invincible in war, worthy to be renowned
 in frays,
 Lords of the fivefold people, these, Indra and Agni,
 we invoke.
- 3 Impetuous is their strength, and keen the lightning
 of the mighty pair,
 Which from their arms speeds with the car to Vri-
 tra's slayer for the kine.
- 4 Indra and Agni, we invoke you both, as such, to
 send your cars :
 Lords of quick-coming bounty, ye who know, chief
 lovers of the song.

The Rishi is Atri. The metre is Anuṣṭup, except in the last stanza where it is Virāṭpūrvā ($5 \times 4 + 8 \times 3$), which I have treated as an Anuṣṭup stanza and a half.

1 *Through reeds* : so Professor Roth interprets the *vaṇṣī* of the text. See I. 52. 5. According to Sāyaṇa the meaning is, as Trita the Rishi breaks down and refutes the words or arguments of his opponents.

2 *The fivefold people* : the five Āryan tribes.

- 5 These who give increase day by day, gods without guile for mortal man,
Worthy themselves, I honour most, two gods as partners, for my horse.
- 6 The strength-bestowing offering thus to Indra-Agni hath been paid, as butter, purified by stones.
Deal to our princes high renown, deal wealth to those who sing your praise, deal food to those who sing your praise.

HYMN LXXXVII.

Maruts.

To Vishnu, to the mighty whom the Maruts follow
let your hymns born in song go forth, Evayâmarut;
To the strong, very holy band, adorned with bracelets,
that rushes on in joy and ever roars for vigour.

5 *I honour most*: *puro dadhe*; I set in front, in the most honourable place. *For my horse*: that I may win the chariot-race. "For (the sake of obtaining) horses."—Wilson.

6 *As butter*: Sâyana explains *ghritam*, sacrificial oil or clarified butter, by Soma-juice; but *pâtam*, purified, qualifies *havyam*, the offering, and not *ghritam*. The libation of Soma-juice which has been purified by the operation of the press-stones, strainer, etc., has been offered like clarified butter or holy oil.

The hymn is ascribed to a Rishi Evayâmarut, a name which is evidently borrowed from the refrain. The metre is Atijagati, consisting of four Pâdas of thirteen syllables each.

1 *Born in song*: developing themselves and taking form in song: *vâchi nishpannd*:—Sâyana. 'Voice-born':—Wilson. Or *giriâ* may have its usual meaning, mountain-born, with reference to the close connexion of the hymns with the pressing-stones which came from the hills.

Evayâmarut: Professor Wilson, following Sâyana, translates: "May the voice-born praises of Evayâmarut reach you, Vishnu, attended

- 2 They who with might were manifest, and who willingly by their own knowledge told it forth, Evayāmarut.

Maruts, this strength of yours no wisdom comprehendeth: through their gifts' greatness they are moveless as the mountains.

- 3 Who by the psalm they sing are heard, from lofty heaven, the strong, the brightly shining ones, Evayāmarut;

In whose abode there is no mightier one to move them, whose lightnings are as fires, who urge the roaring rivers.

- 4 He of the mighty stride forth strode, Evayāmarut, out of the spacious dwelling-place, their home in common.

When he, himself, hath yoked his emulous strong horses on heights, he cometh forth, joy-giving, with the heroes.

by the Maruts," and observes that "the name of the *Rishi*, *Evayāmarut*, remains unaltered in its case termination, whatever may be its syntactical connection with the rest of the sentence." This is manifestly impossible, and the word is certainly not a proper name. *Evayā*, in I. 156. 1, 'going thy wonted way,' is an epithet of Vishṇu, and Professor Roth thinks that *Evayāmarut* is an exclamation meaning, O Vishṇu and Maruts! or, O Maruts who speed around! But in both these cases it would be necessary to change the accent, both in this hymn and in the Sāmaveda where stanza 1 occurs again. Professor Grassmann suggests, 'speeding (like Vishṇu) is the Marut host,' or, 'The speeding Vishṇu is the true Marut, or lord of the Maruts,' as the probable meaning of the word. I find *Evayāmarut* unintelligible, and, as Professor Ludwig has done, leave it untranslated.

4 He of the mighty stride: Vishṇu. According to Sâyana, the wide-spreading (band of Maruts). Their home: Vishṇu's and Indra's. With the heroes: with the Maruts.

- 5 Like your tremendous roar, the rainer with light
flashing, strong, speeding, hath made all tremble,
Evayāmarut,
Wherewith victorious ye, self-luminous, press onward,
with strong reins, decked with gold, impetuous
and well-weaponed.
- 6 Unbounded is your greatness, ye of mighty power :
may your bright vigour be our aid, Evayāmarut ;
For ye are visible helpers in the time of trouble :
like fires, aglow with light, save us from shame
and insult.
- 7 So may the Rudras, mighty warriors, Evayāmarut,
with splendid brilliancy, like fires, be our protectors ;
They whose terrestrial dwelling-place is wide-extended,
whom none suspect of sin, whose bands have
lofty courage.
- 8 Come in a friendly spirit, come to us, O Maruts,
and hear his call who praises you, Evayāmarut.
Like car-borne men, one-minded with the mighty
Vishṇu, keep enmity far from us with your deeds
of wonder.
- 9 Come to our sacrifice, ye holy ones, to bless it, and
free from demons hear our call, Evayāmarut.
Most excellent, like mountains, in the air's mid-region,
be irresistible, ye wise, to this man's hater.

6 *In the time of trouble* : the meaning of *prasītau* is uncertain. Professor Wilson, after Sāyaṇa, translates : "for you are regulators for overseeing (what is fit for) the limits of the sacrifice."

9 *This man's hater* : him who hates the institutor of the sacrifice, or derides and reviles the holy ceremony.

BOOK THE SIXTH.

HYMN I.

Agni.

- THOU, first inventor of this thought, O Agni, worker
of marvels, hast become our herald.
Thou, Bull, hast made us strength which none may
conquer, strength that shall overcome all other
prowess.
- 2 As priest thou satest at the seat of worship, fur-
thering us, best offerer, meet for honour.
So first to thee have pious men resorted, turning
thy mind to thoughts of ample riches.
- 3 In thee, still watching, they have followed riches,
who goest with much wealth as with an army,
The radiant Agni, lofty, fair to look on, worshipped
with marrow, evermore resplendent.
- 4 They who approached the god's abode with homage,
eager for glory, won them perfect glory :
Yea, they gained even sacrificial titles, and found
delight in thine auspicious aspect.
- 5 On earth the people magnify thee greatly, thee their
celestial and terrestrial riches.

The Rishi of the hymn is Bharadvāja, to whom, with the few exceptions which will be noticed as they occur, all the hymns of this Book are attributed. The metre is Trisṭup.

1 *Our herald* : or invoking priest who calls the gods to the sacrifice.

3 *Worshipped with marrow* : to whom especially the fat covering of the inwards of the victims was offered.

4 *They who approached the god's abode* : the Ribhus or the Angirāsas may be meant.

5 *Their celestial and terrestrial riches* : *ṛiṇaḥ ubhayāsaḥ* ; literally, riches of both kinds. According to Sāyaṇa, consisting in cattle and in possessions other than cattle.

- Thou, helper, must be known as our preserver, father
and mother of mankind for ever.
- 6 Dear priest among mankind, adorable Agni hath
seated him, joy-giver, skilled in worship.
Let us approach thee shining in thy dwelling, kneeling
upon our knees, with adoration.
- 7 Longing for bliss, pure-minded, god-devoted, Agni,
we seek thee, such, meet to be lauded.
Thou, Agni, leddest forth our men to battle, reful-
gent with the heaven's exalted splendour.
- 8 Sage of mankind, all peoples' lord and master, the
Bull of men, the sender down of blessings,
Still pressing on, promoting, purifying, Agni the
holy one, the lord of riches.
- 9 Agni, the mortal who hath toiled and worshipped,
brought thee oblations with his kindled fuel,
And well knows sacrifice with adoration, gains every
joy with thee to guard and help him.
- 10 Mightily let us worship thee the mighty, with
reverence, Agni ! fuel and oblations,
With songs, O son of strength, with hymns, with
altar : so may we strive for thine auspicious favour.
- 11 Thou who hast covered heaven and earth with splen-
dour and with thy glories, glorious and triumphant,
Continue thou to shine on us, O Agni, with strength
abundant, rich, and long-enduring.
- 12 Vouchsafe us ever, as man needs, O Vasu, abundant
wealth of kine for son and offspring.
Food noble, plenteous, far from sin and evil, be with
us, and fair fame to make us happy.
- 13 May I obtain much wealth in many places by love
of thee and through thy grace, king Agni ;
For in thee, bounteous one, in thee the sovran, Agni,
are many boons for him who serves thee.

8 *Sage of mankind, etc* : sage, lord, Bull, etc. are in the accusative case, in apposition with 'thee' in stanza 7, though separated by an intervening half-stanza.

HYMN II.

Agni.

THOU, Agni, even as Mitra, hast a princely glory of thine own.

Thou, active Vasu, makest fame increase like means of nourishment.

- 2 For, verily, men pray to thee with sacrifices and with songs.

To thee the friendly courser, seen of all, comes speeding through the air.

- 3 Of one accord men kindle thee Heaven's signal of the sacrifice,

When, craving bliss, this race of man invites thee to the solemn rite.

- 4 Prosper the man who travails sore in thought for thee the bountiful.

He with the help of lofty Dyaus comes safe through straits of enmity.

- 5 The mortal who with fuel lights thy flame and offers unto thee,

Supports a house with many a branch, Agni, to live a hundred years.

- 6 Thy bright smoke lifts itself aloft, and far-extended shines in heaven.

For, purifier! like the sun thou beamest with thy radiant glow.

- 7 For in men's houses thou must be glorified as a well-loved guest,

Gay like an elder in a fort, claiming protection like a son.

The metre is Anushtub, except in the last stanza where it is Sakvart, consisting of 56 syllables, represented in my version by $11 \times 5 = 55$.

2 *The friendly courser*: the Sun.

3 Or, possibly, as suggested by Professor Ludwig, 'The men accordant with the heaven light thee the sign of sacrifice;' that is, understanding the signs in heaven and so knowing the proper time for the ceremony.

7 *Gay like an elder*: Agni must be respected and cared for like a father as well as protected like a son.

- 8 Thou, Agni, like an able steed, art urged by wisdom
in the wood.
Thou art like wind ; food, home art thou, like a
young horse that runs astray.
- 9 E'en things imperishable, thou, O Agni, like a
grazing ox,
Eatest, when hosts, eternal one ! of thee the mighty
rend the woods.
- 10 Agni, thou enterest as priest the home of men
who sacrifice.
Lord of the people, prosper them. Accept the
offering, Angiras !
- 11 O Agni, god with Mitra's might call hither the
favour of the gods from earth and heaven.
Bring weal from heaven, that men may dwell secure-
ly. May we o'ercome the foe's malign oppressions,
may we o'ercome them, through thy help o'ercome
them.

HYMN III.

Agni.

- 1 TRUE, guardian of the Law, thy faithful servant wins
ample light and dwells in peace, O Agni,
Whom thou, as Varuna in accord with Mitra,
guardest, O god, by banishing his trouble.
- 2 He hath paid sacrifices, toiled in worship, and offered
gifts to wealth-increasing Agni.
Him the displeasure of the famous moves not, out-
rage and scorn affect not such a mortal.

8 *In the wood* : wherein fire is produced by attrition. The exact meaning of the stanza is somewhat uncertain. *Like wind* : moving everywhere.

9 *Eatest* : this or some similar verb must be supplied.

The metre is Trishtup.

1 *As Varuna in accord with Mitra* : that is, Agni, Varuna, and Mitra as one.—L.

- 3 Bright god, whose look is free from stain like Sûrya's,
 thou, swift, what time thou earnestly desirest,
 Hast gear to give us. Come with joy at evening,
 where, child of wood, thou mayest also tarry.
- 4 Fierce is his gait and vast his wondrous body : he
 champeth like a horse with bit and bridle,
 And, darting forth his tongue, as 'twere a hatchet,
 burning the woods, smelteth them like a smelter.
- 5 Archer-like, fain to shoot, he sets his arrow, and
 whets his splendour like the edge of iron :
 The messenger of night with brilliant pathway, like
 a tree-roosting bird of rapid pinion.
- 6 In beams of morn he clothes him like the singer, and
 bright as Mitra with his splendour crackles.
 Red in the night, by day the men's possession : red,
 he belongs to men by day, immortal.
- 7 Like Heaven's when scattering beams his voice was
 uttered : among the plants the radiant hero shouted,
 Who with his glow in rapid course came hither to
 fill both worlds, well-wedded dames, with treasure.

3 I gratefully adopt Professor Pischel's interpretation of this very difficult stanza which I had regarded as hopelessly obscure. See *Vedische Studien*, I. pp. 37-50.

4 *With bit and bridle* : *yamasâna âśâ* ; 'champing fodder with his mouth.'—Wilson.

As 'twere a hatchet : Agni, and not his tongue, is likened to the hatchet.

5 *Of iron* : or metal, the exact meaning of *ayas* being uncertain.

6 *In beams of morn* : the light of early morning shines on the fire and the singer alike and simultaneously. *Bright as Mitra* : 'diffusing friendly light.'—Wilson. *The men's possession* : I take *nṛin* as a shortened form of *nṛiṇām* ; but it is difficult to make sense of the half-stanza. Professor Wilson, following Sâyaṇa, translates : "(he it is) who is luminous by night, and who lights men (to their work) by day ; who is immortal and radiant ; who lights men by day." The verb is supplied by Sâyaṇa.

7 *Like Heaven's* : like the voice of Dyaus.

Well-wedded dames : having excellent lords, perhaps Indra and Agni.

- 8 Who with supporting streams and rays that suit him
hath flashed like lightning with his native vigour.
Like the deft maker of the band of Maruts, the
bright impetuous one hath shone refulgent.

HYMN IV.

Agni.

- As at man's service of the gods, invoker, thou, son
of strength, dost sacrifice and worship,
So bring for us to-day all gods together, bring
willingly the willing gods, O Agni.
- 2 May Agni, radiant herald of the morning, meet to
be known, accept our praise with favour.
Life of all life, 'mid mortal men immortal, our guest,
awake at dawn, is Jâtavedâs.
- 3 Whose might the very heavens regard with wonder :
bright as the sun he clothes himself with lustre.
He who sends forth, eternal purifier, hath shattered
e'en the ancient works of Aṣṇa.
- 4 Thou art a singer, son ! our feast-companion : Agni
at birth prepared his food and pathway.
Therefore vouchsafe us strength, O strength-bestower.
Win like a king : foes trouble not thy dwelling.

8 *The deft maker of the band of Maruts* : Dyaus is probably intended. Professor Wilson, following Sâyaṇa, translates : "who impairs the vigour of the Maruts, he glows radiant and rapid as the wide-shining sun," *tataksa* (fabricatus est) being taken as meaning pared away, made thin, or diminished, and *ṛibhu*, skilful, as the wide-shining sun.

The metre is Trishṭup.

- 1 *Invoker* : *hotar*, herald or inviter of the gods.
2 *Jâtavedâs* : he who knows all living beings. See Vol. I., Index.
3 *Aṣṇa* : apparently one of the demons of drought.
4 *His food and pathway* : or his pathway to his food may be intended.

- 5 Even he who eats his firm hard food with swiftness,
and overtakes the nights as Vāyu kingdoms.
May we o'ercome those who resist thine orders, like
a steed casting down the flying foemen.
- 6 Like Sūrya with his fulgent rays, O Agni, thou over-
spreadest both the worlds with splendour.
Decked with bright colour he dispels the darkness,
like Auṣija, with clear flame swiftly flying.
- 7 We have elected thee as most delightful for thy beams'
glow : hear our great laud, O Agni.
The best men fill thee full with strength and bounty
and deity, like Indra and like Vāyu.
- 8 Now, Agni, on the tranquil paths of riches come to
us for our weal : save us from sorrow.
Grant chiefs and bard this boon. May we live happy,
with hero children, through a hundred winters.

5 *His firm hard food* : *vāraṇam annam* ; the food of elephants, i. e. trees, according to Professor Ludwig. Professor Wilson, following Śāyana, translates the first half-line : "He who whets his (gloom)—dispersing (radiance), who eats the (offered) oblation."

As Vāyu kingdoms : *rāśīrt* standing, perhaps, for *rāśīryā* (*rāśīr-yāni*), but the exact meaning is uncertain. Perhaps, as Professor Ludwig suggests, as Vāyu or the wind blows uninterrupted through the whole land, so Agni is kindled at night-fall and again at early dawn before the night has entirely passed away.

6 *Like Auṣija* : perhaps some contemporary priest, who is regarded as bringing back the daylight by prayer and sacrifice. "Like the adored (sun)."—Wilson.

7 *And deity* : the meaning of *devatā* here is not clear. Śāyana takes it as an accusative case = *devatātmānam*, divine, and agreeing with *tvaṁ* : "thee who art divine like Indra."—Wilson.

8 *Tranquil* : *avrikebhiḥ* ; literally untroubled by wolves, or enemies.

Grant chiefs and bard : the wealthy men who institute the sacrifice and the priest who sings. Or it may be rendered, 'Grant the chiefs' bard,' that is, the priest who sings for his wealthy patrons.

A hundred winters : "an expression.....from which we might infer that the Indians still retained some recollection of their having at one

HYMN V.

Agni.

- I INVOCATE your son of strength, the youthful, with hymns the youngest god, whose speech is guileless ; Sage who sends wealth comprising every treasure, bringer of many boons, devoid of malice.
- 2 At eve and morn thy pious servants bring thee their precious gifts, O priest of many aspects, On whom, the purifier, all things living, as on firm ground, their happiness have stablished.
- 3 Thou from of old hast dwelt among these people, by mental power the charioteer of blessings. Hence sendest thou, O sapient Jâtavedas, to him who serves thee treasures in succession.
- 4 Agni, whoever secretly attacks us, the neighbour, thou with Mitra's might ! who harms us, Burn him with thine own steers for ever youthful, burning with burning heat, thou fiercest burner.
- 5 He who serves thee with sacrifice and fuel, with hymn, O son of strength, and chanted praises, Shines out, immortal ! in the midst of mortals, a sage, with wealth, with splendour and with glory.

time occupied a colder country.....The phrase, *Paśyema śaradaḥ śatam jīvema śaradaḥ śatam*, "May we see—may we live—a hundred autumns," also occurs in R. V. vii. 66, 16. See also R. V. x. 18, 4. This may, perhaps, be a more recent form of the expression, dating from a period when the recollection of the colder regions from which they had migrated was becoming forgotten by the Āryas." Muir, *Original Sanskrit Texts*, Vol. II, p. 323.

The metre is Trishtubh.

2 *Priest of many aspects* : *purvaṅka*, having many faces, aspects, or manifestations. According to Sâyana, having many flames instead of faces. *As on firm ground* : *kshāmeva* : *kshamāyām bhāmgyaveva*.—S.

4 *Thine own steers* : thy strong flames. *Burn him, etc* : *Tapā tapishtha tapasā tapasvān*.

- 6 Do this, O Agni, when we urge thee, quickly,
triumphant in thy might subdue our foemen.
When thou art praised with words and decked with
brightness, accept this chanted hymn, the singer's
worship.
- 7 Help us, that we may gain this wish, O Agni, gain
riches, wealthy one ! with store of heroes.
Desiring strength from thee may we be strengthened,
and win, eternal ! thine eternal glory.

HYMN VI.

Agni.

- HE who seeks furtherance and grace to help him
goes to the son of strength with newest worship,
Calling the heavenly priest to share the banquet,
who rends the wood, bright, with his blackened
pathway.
- 2 White-hued and thundering he dwells in splendour,
most youthful, with the loud-voiced and eternal—
Agni, most variform, the purifier, who follows
crunching many ample forests.
- 3 Incited by the wind thy flames, O Agni, move onward,
pure one ! pure, in all directions.
Thy most destructive heavenly Navagvas break the
woods down and devastate them boldly.
- 4 Thy pure white horses from their bonds are loosened :
O radiant one, they shear the ground beneath
them,
And far and wide shines out thy flame, and flickers
rapidly moving over earth's high ridges.

The metre is Trishtubh.

2 *The loud-voiced and eternal* : the Maruts.

3 *Navagvas* : the flames of fire being regarded as the ministers of Agni, who is the best or oldest of the Angirases of whom the Navagvas are a class.

4 *Earth's high ridges* : *adhi śānu pṛīṇah* ; Pṛīṇi here being the multiform earth.

- 5 Forth darts the Bull's tongue like the sharp stone
 weapon discharged by him who fights to win the
 cattle.
 Agni's fierce flame is like a hero's onset: dread and
 resistless he destroys the forests.
- 6 Thou with the sunlight of the great impeller hast
 boldly overspread the earth's expanses.
 So drive away with conquering might all perils:
 fighting our foemen, burn up those who harm us.
- 7 Wondrous! of wondrous power! give to the singer
 wealth wondrous, marked, most wonderful, life-
 giving.
 Wealth bright, O bright one, vast, with many heroes,
 give with thy bright flames to the man who lauds
 thee.

HYMN VII.

Agni.

- Him, messenger of earth and head of heaven, Agni
 Vaiṣvānara, born in holy order,
 The sage, the king, the guest of men, a vessel fit for
 their mouths, the gods have generated.
- 2 Him have they praised, mid-point of sacrifices, great
 cistern of libations, seat of riches.
 Vaiṣvānara, conveyer of oblations, ensign of worship,
 have the gods engendered.

5 *Who fights to win the cattle*: Indra who wars with demons of drought and darkness.

6 *The great impeller*: Sūrya, the vivifying Sun.

7 *Sa chitra chitram chitayantam asme chitrahakshatra chitratamam vasodhām* |

Chandram rayim puruṣtram vṛihantam chandra chandrābhīḥ grīṣate yuvasva.

The metre is Trisṭup in stanza 1—5, and Jagatī in 6 and 7.

1 *A vessel fit for their mouths*: through whose means they receive men's offerings.

2 *Mid-point of sacrifices*: 'the bond of sacrifices.'—Wilson. Agni or fire is essential in all sacrifices.

- 3 From thee, O Agni, springs the mighty singer, from thee come heroes who subdue the foeman.
O king, Vaiṣvânara, bestow thou on us excellent treasures worthy to be longed for.
- 4 To thee, immortal! when to life thou springest, all the gods sing for joy as to their infant.
They by thy mental powers were made immortal, Vaiṣvânara, when thou shonest from thy parents.
- 5 Agni Vaiṣvânara, no one hath ever resisted these thy mighty ordinances,
When thou, arising from thy parents' bosom, foundest the light for days' appointed courses.
- 6 The summits of the heaven are traversed through and through by the immortal's light, Vaiṣvânara's brilliancy.
All creatures in existence rest upon his head. The seven swift-flowing streams have grown like branches forth.
- 7 Vaiṣvânara, who measured out the realms of air, sage very wise who made the lucid spheres of heaven,
The undeceivable who spread out all the worlds, keeper is he and guard of immortality.

HYMN VIII.

Agni.

At Jâtavedâs' holy gathering I will tell aloud the conquering might of the swift red-hued steer.

A pure and fresher hymn flows to Vaiṣvânara, even as for Agni lovely Soma is made pure.

6 *The seven swift-flowing streams*: the five rivers of the Panjâb, the Indus, and the Sarasvatî or the Kubhâ. *Have grown*: from Vaiṣvânara Agni.

7 *Of immortality*: according to Sâyana, of water which is the cause of immortality. "Of ambrosial (rain)."—Wilson.

The metre is Trishtubh in stanza 7, and Jagati in the rest.

- 2 That Agni, when in loftiest heaven he sprang to life,
guardian of holy laws kept and observed them
well.

Exceeding wise, he measured out the firmament.
Vaiṣvānara attained to heaven by mightiness.

- 3 Wonderful Mitra propped the heaven and earth
apart, and covered and concealed the darkness with
his light.

He made the two bowls part asunder like two skins.
Vaiṣvānara put forth all his creative power.

- 4 The mighty seized him in the bosom of the floods :
the people waited on the king who should be
praised.

As envoy of Vivasvān Mātariṣvan brought Agni
Vaiṣvānara hither from far away.

- 5 In every age bestow upon the singers wealth, worthy
of holy synods, glorious, ever new.

King undecaying, as it were with sharpened bolt,
smite down the sinner like a tree with lightning-
flash.

- 6 Do thou bestow, O Agni, on our wealthy chiefs, rule,
with good heroes, undecaying, bending not.

So may we win for us strength, O Vaisvānara, hun-
dredfold, thousandfold, O Agni, by thy help.

- 7 O thou who dwellest in three places, helper, keep
with effective guards our princely patrons.

Keep our band, Agni, who have brought thee pre-
sents. Lengthen their lives, Vaisvānara, when
lauded.

3 *The two bowls* : the heaven and earth, called *dhishanē* or bowls
from their hemispherical appearance.

4 *The mighty* : the gods who followed and found the fugitive Agni.

The people : or the subjects, *viṣaḥ*. *Of Vivasvān* : according to
Sāyaṇa, from Āditya or the Sun.

7 *Who dwellest in three places* : in heaven as the sun, in the firma-
ment as lightning, and on earth as fire.

HYMN IX.

Agni.

ONE half of day is dark, and bright the other : both atmospheres move on by sage devices.

Agni Vaisvânara, when born as sovrán, hath with his lustre overcome the darkness.

2 I know not either warp or woof, I know not the web they weave when moving to the contest.

Whose son shall here speak words that must be spoken without assistance from the father near him ?

The metre is Trishṭup. The hymn is somewhat obscure ; but the general purport appears to be : Agni is the priests' guide and teacher. As sunlight dispels the darkness so he enlightens our understandings. I know nothing of the mysteries of sacrifice ; but I look to Agni for light, and prepare the ear and eye of my mind to receive knowledge and inspiration from him.

1 *Both atmospheres* : the *rajas* or atmosphere is divided into two parts, one half belonging to the sky and the other to the earth. See *The Cosmology of the R̥gveda*, pp. 115, 116.

2 *I know not either warp or woof* : "The first half of the stanza... implies, according to those who know tradition, *sampradáyavidah*, says *Sáyana*, a figurative allusion to the mysteries of sacrifice : the threads of the warp, *tantu*, are the metres of the Vedas, those of the woof, *otu*, the liturgic prayers and ceremonial, the combination of which two is the cloth, or sacrifice : the *átmavidah*, or, *Vedántis*, understand it as alluding to the mysteries of creation, the threads of the warp being the subtle elements, those of the woof the gross, and their combination the universe." Professor Grassmann, and the translators of the *Siebenzig Lieder* think that a young singer is preparing himself for a contest with older bards, and being distrustful of his own unaided powers to find material for his song expresses his reliance upon Agni, and seeks inspiration from him.

To the contest : the sacrifice is here intended : a meeting for religious worship ; *sangamane devayajane*.—S.

Whose son : Agni is the father whose aid every one requires, however excellent his own human father may be.

- 3 For both the warp and woof he understandeth, and
in due time shall speak what should be spoken,
Who knoweth as the immortal world's protector,
descending, seeing with no aid from other.
- 4 He is the priest, the first of all : behold him. Mid
mortal men he is the light immortal.
Here was he born, firm-seated in his station, immortal,
ever waxing in his body.
- 5 A firm light hath been set for men to look on :
among all things that fly the mind is swiftest.
All gods of one accord, with one intention, move
unobstructed to a single purpose.
- 6 Mine ears uncloseto hear, mine eye to see him ; the
light that harbours in my spirit broadens.
Far roams my mind whose thoughts are in the
distance. What shall I speak, what shall I now
imagine ?
- 7 All the gods bowed them down in fear before thee,
Agni, when thou wast dwelling in the darkness.
Vaiṣvānara be gracious to assist us, may the immortal
favour us and help us.

5 *A firm light* : Agni remains in his place, and the effectual performance of the sacrifice depends upon the activity of his mind.

"According to the *Vedānti* view of the text, the light is *Brakma*, seated spontaneously in the heart as the means of true knowledge, to which all the senses, together with the mind and consciousness, refer, as to the one cause of creation, or *Paramātmā*, supreme spirit."—Wilson. The stanza is translated by Prof. Wilson, after Śāyana : "A steady light, swifter than thought, stationed among moving beings to shew (the way) to happiness : all the gods being of one mind and of like wisdom, proceed respectfully to the presence of the one (chief) agent, (Vaiṣvānara)".

HYMN X.

Agni.

- INSTALL at sacrifice, while the rite advances, your pleasant, heavenly Agni, meet for praises.
 With hymns—for he illumines us—install him. He, Jâtavedâs, makes our rites successful.
- 2 Hear this laud, radiant priest of many aspects, O Agni with the fires of man enkindled,
 Which, like pure sacred oil, the singers utter, strength to this man, as 'twere for self-advantage.
- 3 Mid mortal men that singer thrives in glory who offers gifts with hymns of praise to Agni,
 And the god wondrous bright, with wondrous succours helps him to win a stable filled with cattle.
- 4 He, at his birth, whose path is black behind him, filled heaven and earth with far-apparent splendour :
 And he himself hath been, through night's thick darkness, made manifest by light, the purifier.
- 5 With thy most mighty aid, confer, O Agni, wonderful wealth on us and on our princes,
 Who stand preëminent, surpassing others in liberal gifts, in fame, and hero virtues.
- 6 Agni, accept this sacrifice with gladness, which, seated here, the worshipper presenteth.
 Fair hymns hadst thou among the Bharadvâjas, and holpest them to gain abundant vigour.

The metre is Trishṭup, with Dvipadâ virâj, consisting of two decasyllabic Pâdas, in stanza 7.

1 *Install* : establish him as your *purohita* or chief priest; or set him in front as the Âhavanîya fire.

2 *Strength to this man* : the hymn is to give strength to the worshipper, and the priests are to sing with vigour as though their own interests were immediately concerned. Sâyaṇa takes *mamatâ* (out of self-interest) as a proper name, "As Mamatâ (formerly offered it)."—Wilson.

3 *A stable filled with cattle* : the expression includes the waters of heaven, the light of day, and booty in cattle-lifting expeditions.

- 7 Scatter our foes, increase our store. May we be glad a hundred winters with brave sons.

HYMN XI.

Agni.

- EAGERLY sacrifice thou, most skilful, Agni! priest,
pressing on as if the Maruts sent thee.
To our oblation bring the two Nâsatyas, Mitra and
Varuṇa and Earth and Heaven.
- 2 Thou art our guileless most delightful herald, the
god, among mankind, of holy synods.
A priest with purifying tongue, O Agni, sacrifice
with thy mouth to thine own body.
- 3 For even the blessed longing that is in thee would
bring the gods down to the singer's worship :
When the Angirases' sagest sage, the poet, sings the
sweet measure at the solemn service.
- 4 Bright hath he beamed, the wise, the far-refulgent.
Worship the two wide-spreading worlds, O Agni,
Whom as the living one rich in oblations the five
tribes, bringing gifts, adorn with homage.
- 5 When reverently I clip the grass for Agni, when
the trimmed ladle, full of oil, is lifted,
Firm on the seat of earth is based the altar : eye-
like, the sacrifice is directed sun-ward.
- 6 Enrich us, O thou priest of many aspects, with the
gods, Agni, with thy fires, enkindled.
O son of strength, clad in the robe of riches, may
we escape from woe as from a prison.

7 *A hundred winters* : see note on VI. 4. 8.

The metre is Trishṭup.

2 *Of holy synods* : I follow Professor Ludwig in taking *vidathā* as an old genitive plural, and not = *vidathe*, as Sâyana does.

Sacrifice.....to thine own body : or, sacrifice.....thy proper body ; or, 'keep thine own body near us to be worshipped.

HYMN XII.

Agni.

- KING of trimmed grass, herald within the dwelling,
may Agni worship the Impeller's world-halves.
He, son of strength, the holy, from a distance hath
spread himself abroad with light like Sûrya.
- 2 In thee, most wise, shall Dyaus, for full perfection,
king! holy one! pronounce the invitation.
Found in three places, like the speeder's footstep,
come to present men's riches as oblations.
- 3 Whose blaze most splendid, sovrän in the forest,
shines waxing on his way like the Impeller.
He knows himself, like as a guileless smelter, not to
be stayed among the plants, immortal.
- 4 Our friends extol him like a steed for vigour, even
Agni in the dwelling, Jâtavedäs.
Tree-fed, he fights with power as doth a champion,
like Dawn's sire to be praised with sacrifices.
- 5 Men wonder at his shining glows when, paring the
woods with ease, o'er the broad earth he goeth,
And, like a rushing flood, loosed quickly, burneth,
swift as a guilty thief, o'er desert places.

The metre is Trishtup.

1 *The Impeller's world-halves*: the heaven and earth, illumined by, and so belonging to, the all-vivifying Sun.

2 *In thee*: or by thee, in thy lightning-form, Dyaus or Heaven shall pronounce the *yājyā*, the consecrating text used at sacrifices, and thus invite the gods to be present. *Found in three places*: in heaven, atmosphere, and earth, and in the corresponding fire-receptacles at sacrifice. *The speeder's footstep*: the threefold step of Viṣṇu as the Sun, at his rising, culmination, and setting.

3 *A guileless smelter*: he knows his power to consume what he attacks, like a melter of metal who knows what he can do and does not deceive himself. According to Sâyana, *draviṭā* here means runner, 'rushing like the innoxious (wind)'.—Wilson.

4 *Dawn's sire*: Dyaus or Heaven, the father of Uṣas or Dawn.

- 6 So mighty thou protectest us from slander, O champion, Agni! with all fires enkindled.
Thou chasest evil and enjoyest riches. May brave sons gladden us through a hundred winters.

HYMN XIII.

Agni.

- FROM thee, as branches from a tree, O Agni, from thee, auspicious god! come all our blessings—
Wealth swiftly, strength in battle with our foemen, the rain besought of heaven, the flow of waters.
- 2 Thou art our Bhaga to send wealth: thou dwellest, like circumambient air, with wondrous splendour.
Friend art thou of the lofty law, like Mitra, controller, Agni! god! of many a blessing.
- 3 Agni! the hero slays with might his foeman; the singer bears away the Pani's booty—
Even he whom thou, sage, born in Law, incitest by wealth, accordant with the child of waters.
- 4 The man who, son of strength! with sacrifices, hymns, lauds, attracts thy fervour to the altar,
Enjoys each precious thing, O god, O Agni, gains wealth of corn and is the lord of treasures.
- 5 Grant, son of strength, to men for their subsistence such things as bring high fame and hero children.
For thou with might givest much food in cattle even to the wicked wolf when he is hungry.
- 6 Eloquent, son of strength, most mighty, Agni, vouchsafe us seed and offspring, full of vigour.
May I by all my songs obtain abundance. May brave sons gladden us through a hundred winters.

The metre is Trishṭup.

3 *His foeman*: *vṛitram* signifying any enemy: *āvarakam śatrum* — Sâyaṇa.

The child of waters: here said to mean the lightning, born of the watery cloud.

HYMN XIV.

Agni.

Whoso to Agni hath endeared his thought and
service by his hymns,
That mortal eats before the rest, and finds sufficiency
of food.

2 Agni, in truth, is passing wise, most skilled in
ordering, a seer.

At sacrifices Manus' sons glorify Agni as their priest.

3 The foeman's wealth in many a place, Agni, is
emulous to help.

Men, conquering the Dasyus, seek by rites to
vanquish riteless men.

4 Agni bestows the hero chief, winner of waters, firm
in fray.

Soon as they look upon his might his enemies tremble
in alarm.

5 For with his wisdom Agni, god, protects the mortal
from reproach,

Whose conquering wealth is never checked, is never
checked in deeds of might.

6 O Agni, god with Mitra's might call hither the
favour of the gods from earth and heaven.

Bring weal from heaven that men may dwell securely.

May we o'ercome the foe's malign oppressions, may
we o'ercome them, through thy help o'ercome them.

The metre is Anushtub, with the exception of stanza 6 where it is
Sakvari ($14 \times 4 = 56$ syllables).

1 *That mortal eats before the rest*: "May the mortal.....quickly
become distinguished as first (amongst men)."—Wilson.

2 *Most skilled in ordering*: the chief regulator of religious rites.

3 *Emulous to help*: waiting for us to seize and use.

6 This is the concluding stanza of hymn II., of this Book, also.

HYMN XV.

Agni.

WITH this my song I strive to reach this guest of yours, who wakes at early morn, the lord of all the tribes.

Each time he comes from heaven, the pure one from of old : from ancient days the child eats everlasting food.

2 Whom, tended well, the Bhrigus stablished as a friend, whom men must glorify, high-flaming in the wood. As such, most friendly, thou art every day extolled in lauds by Vitahavya, O thou wondrous god.

3 Be thou the foeless helper of the skilful man, subduer of the enemy near or far away. Bestow a wealthy home on men, O son of strength. Give Vitahavya riches spreading far and wide, give Bharadvāja wide-spread wealth.

4 Him, your refulgent guest, Agni who comes from heaven, the herald of mankind, well-skilled in sacred rites, Who, like a holy singer, utters heavenly words, oblation-bearer, envoy, god, I seek with hymns.

5 Who with his purifying eye-attracting form hath shone upon the earth as with the light of Dawn ; Who speeding on, as in the fight of Etaṣa, cometh, untouched by age, as one athirst in heat.

The Ṛishi is either Vitahavya or Bharadvāja. The metre is Jagati in stanzas 1, 2, 4, 5, 7, 8, 9; Sakvari (56 syllables) in 3 and 15; Trishṭup in 10—14, 16, and 19; Anuṣṭup in 17; and Brihati in 18.

1 *The child*: born of the fire-sticks, or of Heaven and Earth. *Everlasting food*: the Amṛita contained in the sacrificial offerings.

2 *Vitahavya*: either the name of the Ṛishi, as Sāyaṇa takes it, or an epithet 'whose oblations are enjoyed,' qualifying Bharadvāja understood.

5 *In the fight of Etaṣa*: when he contended with Sūrya or the Sun. See II. 19, 5, where Indra is said to have assisted Etaṣa.

- 6 Serve ye your Agni, Agni, with the pile of wood;
praise your beloved, your beloved guest with songs.
Invite ye the immortal hither with your hymns. A
god among the gods, he loveth what is choice,
loveth our service, god mid gods.
- 7 Agni inflamed with fuel in my song I sing, pure,
cleanser, stedfast, set in front at sacrifice.
Wise Jâtavedâs we implore with prayers for bliss,
the priest, the holy singer, bounteous, void of guile.
- 8 Men, Agni, in each age have made thee, deathless
one, their envoy, offering-bearer, guard adorable.
With reverence gods and mortals have established
thee, the ever-watchful, omnipresent household lord.
- 9 Thou, Agni, ordering the works and ways of both,
as envoy of the gods traversest both the worlds.
When we lay claim to thy regard and gracious care,
be thou to us a thrice-protecting friendly guard.
- 10 Him fair of face, rapid, and fair to look on, him very
wise may we who know not follow.
Let him who knows all rules invite for worship,
Agni announce our offering to the immortals.
- 11 Him, Agni, thou deliverest and savest who brings
his prayer to thee the wise, O hero,
The end of sacrifice or its inception; yea, thou
endowest him with power and riches.
- 12 Guard us from him who would assail us, Agni;
preserve us, O thou victor, from dishonour.
Here let the place of darkening come upon thee :
may wealth be ours, desirable in thousands.

9 *Of both* : of gods and men.

11 The second half of the stanza is not clear. Professor Wilson paraphrases it after Sâyana : " thou rewardest with strength and with riches him (who undertakes) the institution, (who effects) the accomplishment, of the sacrifice."

12 *The place of darkening* : this passage is very obscure. Professor Ludwig thinks that the time of battle is meant. May the foes who

- 13 Agni, the priest, is king, lord of the homestead, he,
 Jâtavedâs, knows all generations.
 Most skilful worshipper mid gods and mortals, may
 he begin the sacrifice, the holy.
- 14 Whate'er to-day thou, bright-flamed priest, enjoyest
 from the man's rite—for thou art sacrificer—
 Worship, for duly dost thou spread in greatness :
 bear off thine offerings of to-day, most youthful.
- 15 Look thou upon the viands duly laid for thee. Fain
 would he set thee here to worship Heaven and
 Earth.
 Help us, O liberal Agni, in the strife for spoil, so
 that we may o'ercome all things that trouble us,
 o'ercome, o'ercome them with thy help.
- 16 Together with all gods, O fair-faced Agni, be seated
 first upon the wool-lined altar,
 Nest-like, bedewed with oil. Bear this our worship
 to Savitar who sacrifices rightly.

attack us find that they have to deal with thee as our ally. Sâyana explains *pâthap* as food offered in sacrifice, and *dhvasmanvat* as *dhvastadosham*, freed from defects : 'May the food reach thee free from imperfection.' Professor Grassmann translates : 'Es dring mit dir dein rauchumbüllter Gang vor;' 'Thy smoke-enveloped course press forward with thee.'

13 *Knows all generations* : *viṣvâ veda janimâ*; etymology of Jâtavedâs.—L.

14 *The man's* : who institutes the sacrifice.

15 *Fain would he* : the patron of the sacrifice.

The original hymn seems to end with this stanza, as the repetition, o'ercome.....o'ercome, o'ercome, *tarema.....tarema.....tarema* also indicates.

16 *Wool-lined altar* : built up like the nest of a bird with layers of wool, in which wool and resins for incense are placed. *To Savitar* : according to Sâyana, Savitar means the originator, the institutor of the sacrifice, and the dative case is used in the sense of the genitive, 'the sacrifice of the institutor of the rite.' In another place he explains *Savitre yajamânâya* by, for the sake of the benefit of the sacrificing institutor of the ceremony.

- 17 Here the arranging priests, as did Atharvan, rub
this Agni forth,
Whom, not bewildered, as he moved in winding ways,
they brought from gloom.
- 18 For the gods' banquet be thou born, for full perfec-
tion and for weal.
Bring the immortal gods who strengthen holy law :
so let our sacrifice reach the gods.
- 19 O Agni, lord and master of men's homesteads, with
kindled fuel we have made thee mighty.
Let not our household gear be found defective.
Sharpen us with thy penetrating splendour.

HYMN XVI.

Agni.

- PRIEST of all sacrifices hast thou been appointed by
the gods,
Agni, amid the race of man.
- 2 So with thy joyous tongues for us sacrifice nobly in
this rite.
Bring thou the gods and worship them.
- 3 For well, O god, disposer, thou knowest straight on
the paths and ways,
Agni, most wise in sacrifice.
- 4 Thee, too, hath Bharata of old, with mighty men,
implored for bliss,
And worshipped thee the worshipful.

17 *Atharvan* : the priest who first obtained fire and offered Soma
and prayers to the gods. *As he moved in winding ways* : when he fled
and tried to hide himself from the gods.

The metre is Gâyatri, stanzas 1 and 6 being in a slightly modified
form called Vardhamānā, with the exception of 27, 47, 48, in which
it is Anushtub, and 46 in which it is Trishtub.

4 *Bharata* : according to Sâjāna the king of that name, son of
Dushyanta and Śakuntalā.

- 5 Thou givest these abundant boons to Divodāsa pouring forth,
To Bharadvāja offering gifts.
- 6 Do thou, immortal messenger, bring hither the celestial folk,
Hearing the singer's eulogy.
- 7 Mortals with pious thought implore thee, Agni, god,
at holy rites.
To come unto the feast of gods.
- 8 I glorify thine aspect and the might of thee the bountiful.
All those who love thee joy in thee,
- 9 Invoker placed by Manus, thou, Agni, art near, the wisest priest :
Pay worship to the tribes of heaven.
- 10 Come, Agni, lauded, to the feast ; come to the offering of the gifts.
As priest be seated on the grass.
- 11 So, Angiras, we make thee strong with fuel and with holy oil.
Blaze high, thou youngest of the gods.
- 12 For us thou winnest, Agni, god, heroic strength exceeding great,
Far-spreading and of high renown.
- 13 Agni, Atharvan brought thee forth, by rubbing, from the sky, the head
Of each who offers sacrifice.
- 14 Thee, Vṛitra's slayer, breaker down of castles, hath Atharvan's son,
Dadhyach the Rishi, lighted up.
- 15 The hero Pāthya kindled thee the Dasyus' most destructive foe,
Winner of spoil in every fight.

13 *From the sky* : literally, from the lotus-flower, apparently a figurative expression for heaven.

15 *Pāthya* : probably another name of Dadhyach.

- 16 Come, here, O Agni, will I sing verily other songs
to thee,
And with these drops shalt thou grow strong.
- 17 Where'er thy mind applies itself, vigour preëminent
hast thou :
There wilt thou gain a dwelling-place.
- 18 Not for a moment only lasts thy bounty, good to
many a one !
Our service therefore shalt thou gain.
- 19 Agni, the Bhârata, hath been brought, the Vritra-
slayer, marked of all,
Yea, Divodâsa's hero lord.
- 20 For he gave riches that surpass in greatness all the
things of earth,
Fighting untroubled, unsubdued.
- 21 Thou, Agni, as in days of old, with recent glory,
gathered light,
Hast overspread the lofty heaven.
- 22 Bring to your Agni, O my friends, boldly your laud
and sacrifice :
Give the disposer praise and song.
- 23 For as sagacious herald he hath sate through every
age of man,
Oblation-bearing messenger.
- 24 Bring those two kings whose ways are pure, the
Âdityas and the Marut host,
Excellent god ! and Heaven and Earth.
- 25 For strong and active mortal man, excellent, Agni,
is the look
Of thee immortal, son of strength !

18 *Not for a moment only lasts thy bounty* : Sâyana understands this differently : "Let not thy full (blaze) be distressing to the eye."—Wilson.

19 *The Bhârata* : the especial protector of the Bharatas. According to Sâyana the word means either 'descended from the priests called Bharatas,' or 'the bearer of oblations.'

Those two kings : Mitra and Varuna.

- 26 Rich through his wisdom, noblest be the giver serving thee to-day :
The man hath brought his hymn of praise.
- 27 These, Agni, these are helped by thee, who, strong and active all their lives,
O'ercome the malice of the foe, fight down the malice of the foe.
- 28 May Agni with his pointed blaze cast down each fierce devouring fiend :
May Agni win us wealth by war.
- 29 O active Jâtavedas, bring riches with store of hero sons :
Slay thou the demons, O most wise.
- 30 Keep us, O Jâtavedas, from the troubling of the man of sin :
Guard us thou sage who knowest prayer.
- 31 Whatever sinner, Agni, brings oblations to procure our death,
Save us from woe that he would work.
- 32 Drive from us with thy tongue, O god, the man who doeth evil deeds,
The mortal who would strike us dead.
- 33 Give shelter reaching far and wide to Bharadvāja, conquering lord !
Agni, send wealth most excellent.
- 34 May Agni slay the Vṛitras,—fain for riches, through the lore of song,
Served with oblation, kindled, bright.
- 35 His father's father, shining in his mother's everlasting side,
Set on the seat of holy law.

35 *His father's father* : "here, as before, the mother of *Agni* is the earth, the father is heaven : *Agni* is said to be the father or fosterer of his parent heaven by transmitting to it the flame and smoke of burnt-offerings."—Wilson.

- 36 O active Jâtavedas, bring devotion that wins progeny,
Agni, that it may shine to heaven.
- 37 O child of strength, to thee whose look is lovely we
with dainty food,
O Agni, have poured forth our songs.
- 38 To thee for shelter are we come, as to the shade
from fervent heat,
Agni, who glitterest like gold.
- 39 Mighty as one who slays with shafts, or like a bull
with sharpened horn,
Agni, thou brakest down the forts.
- 40 Whom, like an infant newly born, devourer, in their
arms they bear,
Men's Agni, skilled in holy rites.
- 41 Bear to the banquet of the gods the god best finder-
out of wealth.
Let him be seated in his place.
- 42 In Jâtavedâs kindle ye the dear guest who hath now
appeared,
In a soft place, the homestead's lord.
- 43 Harness, O Agni, O thou god, thy steeds which are
most excellent :
They bear thee as thy spirit wills.
- 44 Come hither, bring the gods to us to taste the sacri-
ficial feast,
To drink the draught of Soma-juice.
- 45 O Agni of the Bharatas, blaze high with everlasting
might,
Shine forth and gleam, eternal one.
- 46 The man who serves the god with invitation, and
bringing gifts at sacrifice lauds Agni,

37 *Child of strength* : *sahaskṛita* ; literally, made or produced by strength, i. e. the violent agitation of the fire-stick.

42 *In Jâtavedâs kindle ye* : the meaning is said to be, that the fire of burnt-offerings is to be kindled by the fire produced by attrition.

- May well attract, with prayer and hands uplifted, the
priest of heaven and earth, true sacrificer.
- 47 Agni, we bring thee with our hymn oblation fashion-
ed in the heart.
Let these be oxen unto thee, let these be bulls and
kine to thee.
- 48 The gods enkindle Agni, best slayer of Vṛitra, first
in rank,
The mighty one who brings us wealth and crushes
down the Rākshasas.

HYMN XVII.

Indra.

- DRINK Soma, mighty one, for which, when lauded,
thou brakest through the cattle-stall, O Indra ;
Thou who, O bold one, armed with thunder smotest
Vṛitra with might, and every hostile being.
- 2 Drink it thou god who art impetuous victor, lord of
our hymns, with beauteous jaws, the hero,
Render of kine-stalls, car-borne, thunder-wielding, so
pierce thy way to wondrous strength, O Indra.
- 3 Drink as of old, and let the draught delight thee :
hear thou our prayer and let our songs exalt thee.
Make the sun visible, make food abundant, slaughter
the foes, pierce through and free the cattle.
- 4 These gladdening drops, O Indra, self-sustainer,
quaffed shall augment thee in thy mighty
splendour.
Yea, let the cheering drops delight thee greatly,
great, perfect, strong, far-spreading, all-subduing.

46 *True sacrificer* : whose sacrifices are always effectual.

47 *Let these be oxen* : let our oblations be as acceptable to thee as
herds of cattle are to men.

The metre is Trishṭup. Stanza 15 consists of two Pādas instead of
four.

- 5 Gladdened whereby, bursting the firm enclosures,
thou gavest splendour to the Sun and Morning.
The mighty rock that compassed in the cattle, ne'er
moved, thou forcedst from its seat, O Indra.
- 6 Thou with thy wisdom, power, and works of wonder,
hast stored the ripe milk in the raw cows' udders,
Unbarred the firm doors for the kine of Morning,
and, with the Angirasas, set free the cattle.
- 7 Thou hast spread out wide earth, a mighty marvel,
and, high thyself, propped lofty heaven, O Indra.
Both worlds, whose sons are gods, thou hast supported,
young, mothers from old time of holy order.
- 8 Yea, Indra, all the deities installed thee their one
strong champion in the van for battle.
What time the godless was the gods' assailant, Indra
they chose to win the light of heaven.
- 9 Yea, e'en that heaven itself of old bent backward
before thy bolt, in terror of its anger,
When Indra, life of every living creature, smote
down within his lair the assailing dragon.
- 10 Yea, strong one! Twashtar turned for thee, the mighty,
the bolt with thousand spikes and hundred edges,
Eager and prompt at will, wherewith thou crushedst
the boasting dragon, O impetuous hero.

6 *The ripe milk*: the cows are called raw as contrasted with the warm milk matured in their udders. See 1. 62. 9. This miracle is ascribed to the Aśvins also. See 1. 180. 3.

7 *Whose sons are gods*: Heaven and Earth are frequently called the parents of the gods. So in Greek mythology the gods sprang from the union of Uranus and Gaia. "Cent mythologies," M. Réville remarks, "sont fondées sur le mariage du ciel et de la terre". See Muir, *O. S. Texts*, V. p. 24.

8 *The godless*: the demon Vṛitra.

- 11 He dressed a hundred buffaloes, O Indra, for thee
whom all accordant Maruts strengthen.
He, Pûshan, Vishṇu poured forth three great vessels
to him, the stalk that cheers, that slaughters Vṛitra.
- 12 Thou settest free the rushing wave of waters, the
floods' great swell encompassed and obstructed.
Along steep slopes their course thou turnedst, Indra,
directed downward, speeding to the ocean.
- 13 So may our new prayer bring thee to protect us,
thee well-armed hero with thy bolt of thunder,
Indra, who made these worlds, the strong, the
mighty, who never groweth old, the victory-giver.
- 14 So, Indra, form us brilliant holy singers for strength,
for glory, and for food and riches.
Give Bharadvâja hero patrons, Indra! Indra, be
ours upon the day of trial.
- 15 With this may we obtain strength god-appointed, and
brave sons gladden us through a hundred winters.

HYMN XVIII.

Indra.

- GLORIFY him whose might is all-surpassing, Indra
the much-invoked who fights unconquered.
Magnify with these songs the never-vanquished,
the strong, the Bull of men, the mighty victor.
- 2 He, champion, hero, warrior, lord of battles, impetu-
ous, loudly roaring, great destroyer,
Who whirls the dust on high, alone, o'erthrower,
hath made all races of mankind his subjects.

11 *He*: Agni. See V. 29. 7. *Three great vessels*: literally, lakes.
See V. 29. 7. *The stalk*: Soma.

That slaughters Vṛitra: inspirits Indra to slay him.

14 *Patrons*: rich men who institute sacrifices and reward the priests.

The day of trial: the decisive day of battle.

15 *With this*: *stutyâ*, praise, is understood.

The metre is Trishtubh.

- 3 Thou, thou alone, hast tamed the Dasyus; singly
thou hast subdued the people for the Ārya.
Is this, or is it not, thine hero exploit, Indra? De-
clare it at the proper season.
- 4 For true, I deem, thy strength is, thine the mighty,
thine, O most potent, thine the conquering victor;
Strong, of the strong, most mighty, of the mighty,
thine, driver of the churl to acts of bounty.
- 5 Be this our ancient bond of friendship with you and
with Angirāsas here who speak of Vala.
Thou, wondrous, shaker of things firm, didst smite him
in his fresh strength, and force his doors and castles.
- 6 With holy thoughts must he be called, the mighty,
showing his power in the great fight with Vṛitra.
He must be called to give us seed and offspring, the
thunderer must be moved and sped to battle.
- 7 He in his might, with name that lives for ever, hath
far surpassed all human generations.
He, most heroic, hath his home with splendour, with
glory and with riches and with valour.
- 8 Stranger to guile, who ne'er was false or faithless,
bearing a name that may be well remembered,
Indra crushed Chamuri, Dhuni, Sambara, Pipru, and
Śushṇa, that their castles fell in ruin.
- 9 With saving might that must be praised and lauded,
Indra, ascend thy car to smite down Vṛitra.
In thy right hand hold fast thy bolt of thunder, and
weaken, bounteous lord, his art and magic.

3 *At the proper season* : show that thou hast this power by aiding
us before it is too late and when our enemies have conquered us.

5 *With you* : with Indra and his allies, the Maruta.

8 *Chumuri, etc* : demons of drought. See Vol. I., Index.

- 10 As Agni, as the dart burns the dry forest, like the dread shaft burn down the fiends, O Indra ;
Thou who with high deep-reaching spear hast broken, hast covered over mischief and destroyed it.
- 11 With wealth, by thousand paths come hither, Agni, paths that bring ample strength, O thou most splendid.
Come son of strength, o'er whom, invoked of many ! the godless hath no power to keep thee distant.
- 12 From heaven, from earth is bruited forth the greatness of him the firm, the fiery, the resplendent.
No foe hath he, no counterpart, no refuge is there from him the conqueror full of wisdom.
- 13 This day the deed that thou hast done is famous, when thou, for him, with many thousand others Layest low Kutsa, Âyu, Atithigva, and boldly didst deliver Tûrvayâna.
- 14 In thee, O god, the wisest of the sages, all gods were joyful when thou slewest Ahi.
When lauded for thyself thou gavest freedom to sore-afflicted Heaven and to the people.
- 15 This power of thine both heaven and earth acknowledge, the deathless gods acknowledge it, O Indra.
Do what thou ne'er hast done, O mighty worker : beget a new hymn at thy sacrifices.

10 The exact meaning of the second half-stanza is uncertain, as *gambhîrayâ* and *riśhvayâ*, deep and high, have no substantive.

13 *For him* : for Tûrvayâna, who appears to have been an especial favourite of Indra. According to Sâyana, *Tûrvayâna*, 'quickly going,' is an epithet of Divodâsa. Sâyana represents the exploit as having been achieved for Kutsa, Âyu, and Atithigva, but this is not the meaning of the words of the text.

HYMN XIX.

Indra.

GREAT, hero-like controlling men is Indra, unwasting
in his powers, doubled in vastness.

He, turned to us, hath grown to hero vigour : broad,
wide, he hath been decked by those who serve him.

2 The bowl made Indra swift to gather booty, the
high, the lofty, youthful, undecaying,

Him who hath waxed by strength which none may con-
quer, and even at once grown to complete perfection.

3 Stretch out those hands of thine, extend to us-ward
thy wide capacious arms, and grant us glory.

Like as the household herdsman guards the cattle,
so move thou round about us in the combat.

4 Now, fain for strength, let us invite your Indra hither,
who lieth hidden with his heroes,—

Free from all blame, without reproach, uninjured,
e'en as were those who sang, of old, his praises.

5 With stedfast laws, wealth-giver, strong through Soma,
he hath much fair and precious food to feed us.

In him unite all paths that lead to riches, like rivers
that commingle with the ocean.

6 Bring unto us the mightiest might, O hero, strong
and most potent force, thou great subduer !

All splendid vigorous powers of men vouchsafe us,
lord of bay steeds, that they may make us joyful.

7 Bring us, grown mighty in its strength, O Indra,
thy friendly rapturous joy that wins the battle,

The metre is Trishtup.

1 *Controlling men* : or, satisfier of men. 'Fulfiller (of the desires)
of men.'—Wilson.

2 *The bowl* : that is, the libation of Soma-juice.

4 *Who lieth hidden* : Sâyana explains *chatinam* as *satrāṇām chātakam*
nāṣakam ; 'the destroyer (of enemies)'.—Wilson.

- Wherewith, by thee assisted and triumphant, we
may laud thee in gaining seed and offspring.
- 8 Indra, bestow on us the power heroic, skilled and
exceeding strong that wins the booty,
Wherewith, by thine assistance, we may conquer
our foes in battle, be they kin or stranger.
- 9 Let thine heroic strength come from behind us,
before us, from above us or below us.
From every side may it approach us, Indra. Give
us the glory of the realm of splendour.
- 10 With most heroic aid from thee, like heroes, Indra,
may we win wealth by deeds of glory.
Thou, king, art lord of earthly, heavenly treasure:
vouchsafe us riches vast, sublime, and lasting.
- 11 The Bull, whose strength hath waxed, whom Maruts
follow, free-giving Indra, the celestial ruler,
Mighty, all-conquering, the victory-giver, him let us
call to grant us new protection.
- 12 Give up the people who are high and haughty to
these men and to me, O thunder-wielder !
Therefore upon the earth do we invoke thee, where
heroes win, for sons and kine and waters.
- 13 Through these thy friendships, god invoked of many !
may we be victors over every foeman.
Slaying both kinds of foe, may we, O hero, be happy,
helped by thee, with ample riches.

9 *From behind us, etc* : or, from the west, from the north, from the south, from the east.

11 This stanza has occurred in III. 47. 5.

12 *Where heroes win* : *sūrasātan* ; in battle.

13 *Both kinds of foe* : kinsmen and strangers. See stanza 8.

HYMN XX.

Indra.

- GIVE us wealth, Indra, that with might, as heaven
o'ertops the earth, o'ercomes our foes in battle,
Wealth that brings thousands and that wins the
corn-lands, wealth, son of strength! that van-
quishes the foeman.
- 2 Even as the power of Dyaus, to thee, O Indra, all
Asura sway was by the gods entrusted,
When thou, impetuous! leagued with Vishṇu, slewest
Vṛitra the dragon who enclosed the waters.
- 3 Indra, strong, victor, mightier than the mighty,
addressed with prayer and perfect in his splendour,
Lord of the bolt that breaketh forts in pieces,
became the king of the sweet juice of Soma.
- 4 There, Indra, while the light was won, the Paṇis fled,
'neath a hundred blows, for wise Daśoṇi,
And greedy Śushṇa's magical devices: nor left he
any of their food remaining.
- 5 What time the thunder fell and Śushṇa perished,
all life was taken from the great oppressor.
Indra made room for his car-driver Kutsa who sate
beside him, when he gained the sunlight.
- 6 As the hawk rent for him the stalk that gladdens,
he wrenched the head of Namuchi the Dāsa.
He guarded Namî, Sayya's son, in slumber, and sated
him with food, success, and riches.

The metre is Trishtubh except in stanza 7 where it is Viraj, consisting of 4 Pādas of 10 syllables each, instead of 11. I have not made a corresponding change in my version of the stanza.

4 *For wise Daśoṇi*: Daśoṇi would appear in this place to be the name of some man whom Indra protected. Sāyaṇa says that the dative case is put for the ablative, and that the meaning is, 'from the sage who offers many oblations,' that is, from Kutsa.

6 *The hawk*: which brought the Soma-plant from heaven. See I. 93. 6.

- 7 Thou, thunder-armed, with thy great might hast shattered Pipru's strong forts who knew the wiles of serpents.
Thou gavest to thy worshipper Rijiṣvan imperishable wealth, O bounteous giver.
- 8 The crafty Vetasu, the swift Daṣoṇi, and Tugra speedily with all his servants,
Hath Indra, gladdening with strong assistance, forced near as 'twere to glorify the mother.
- 9 Resistless, with the hosts he battles, bearing in both his arms the Vṛitra-slaying thunder.
He mounts his bays, as the car-seat an archer : yoked at a word they bear the lofty Indra.
- 10 May we, O Indra, gain by thy new favour : so Pârus laud thee, with their sacrifices,
That thou hast wrecked seven autumn forts, their shelter, slain Dâsa tribes and aided Purukutsa.
- 11 Favouring Uṣanâ the son of Kavi, thou wast his ancient strengthener, O Indra.
Thou gavest Navavâstva as a present, to the great father gavest back his grandson.
- 12 Thou, roaring Indra, dravest on the waters that made a roaring sound like rushing rivers,
What time, O hero, o'er the sea thou broughtest, in safety broughtest Turvaṣa and Yadu.

8 Vetasu, Daṣoṇi, and Tugra appear to be names of demons conquered by Indra. *As 'twere to glorify the mother* : Sâyaṇa takes *Dyotandya* as the name of a rājâ, and according to his interpretation Indra compelled the conquered fiends to approach Dyotana submissively as a son comes before a mother. *The mother* : the great mother, Aditi.

10 *Autumn forts* : probably strong places on elevated ground occupied by the Dâsas or original inhabitants during the rains and autumn. According to Sâyaṇa, cities or strongholds of Śarat, a demon.

11 *Uṣanâ*, the especial friend of Indra, has been frequently mentioned. *Navavâstva*, is mentioned in I. 36. 18.

12 *Turvaṣa and Yadu* : See Vol. I., Index.

- 13 This Indra, was thy work in war: thou sentest
 Dhuni and Chumuri to sleep and slumber.
 Dabhîti lit the flame for thee, and worshipped with
 fuel, hymns, poured Sôma, dressed oblations.

HYMN XXI.

Indra. Visvedevas.

THESE the most constant singer's invocations call thee
 who art to be invoked, O hero;

Hymns call anew the chariot-borne, eternal: by
 eloquence men gain abundant riches.

- 2 I praise that Indra, known to all men, honoured with
 songs, extolled with hymns at sacrifices,
 Whose majesty, rich in wondrous arts, surpasseth
 the magnitude of earth, and heaven in greatness.

- 3 He hath made pathways, with the Sun to aid him,
 throughout the darkness that extended pathless.

Mortals who yearn to worship ne'er dishonour, O
 mighty god, thy law who art immortal.

- 4 And he who did these things, where is that Indra?
 among what tribes? what people doth he visit?
 What sacrifice contents thy mind and wishes? What
 priest among them all? what hymn, O Indra?

- 5 Yea, here were they who born of old have served thee,
 thy friends of ancient time, thou active worker.
 Bethink thee now of these, invoked of many! the
 midmost and the recent, and the youngest.

- 6 Inquiring after him, thy later servants, Indra, have
 gained thy former old traditions.

Hero, to whom the prayer is brought, we praise thee
 as great for that wherein we know thee mighty.

13 *Dhuni and Chumuri*: Asuras or demons, sent to sleep, that is slain, by Indra. 'Thou, with sleep whelming Chumuri and Dhuni, slewest the Dasyu, keptest safe Dabhîti.' II. 15. 9.

The metre is Trishţup. The Visvedevas are the deities of stanzas 9 and 11.

- 7 The demon's strength is gathered fast against thee :
 great as that strength hath grown go forth to meet it.
 With thine own ancient friend and close companion,
 the thunderbolt, brave champion! drive it backward.
- 8 Hear, too, the prayer of this thy present beadsman,
 O Indra, hero, cherishing the singer.
 For thou wast aye our fathers' friend aforetime, still
 swift to listen to their supplication.
- 9 Bring to our help this day, for our protection, Varu-
 na, Mitra, Indra, and the Maruts,
 Pûshan and Vishnu, Agni and Purandhi, Savitar
 also, and the Plants and Mountains.
- 10 The singers here exalt with hymns and praises thee
 who art very mighty and most holy.
 Hear, when invoked, the invoker's invocation. Be-
 side thee there is none like thee, immortal!
- 11 Now to my words come quickly thou who knowest,
 O son of strength, with all who claim our worship,
 Who visit sacred rites, whose tongue is Agni, gods
 who made Manu stronger than the Dasyu.
- 12 On good and evil ways be thou our leader, thou who
 art known to all as path-preparer.
 Bring power to us, O Indra, with thy horses, steeds
 that are best to draw, broad-backed, unwearied.

HYMN XXII.

Indra.

WITH these my hymns I glorify that Indra who is
 alone to be invoked by mortals,
 The lord, the mighty one, of manly vigour, victori-
 ous, hero, true, and full of wisdom.

9 *Purandhi*: 'the intelligent,' may be either an epithet of Agni
 or the name of a separate deity.

10 *Hear, when invoked, the invoker's invocation*: *Srudhi havamâ
 huvato huvâno.*

The metre is Trishtubh.

- 2 Our sires of old, Navagvas, sages seven, while urging him to show his might, extolled him,
Dwelling on heights, swift, smiting down opponents,
guileless in word, and in his thoughts most mighty.
- 3 We seek that Indra to obtain his riches that bring
much food, and men, and store of heroes.
Bring us, lord of bay steeds, to make us joyful,
celestial wealth, abundant, undecaying.
- 4 Tell thou us this, if at thy hand aforetime the earlier
singers have obtained good fortune,
What is thy share and portion, strong subduer,
Asura-slayer, rich, invoked of many?
- 5 He who for car-borne Indra, armed with thunder,
hath a hymn, craving, deeply-piercing, fluent,
Who sends a song effectual, firmly-grasping, and
strength-bestowing, he comes near the mighty.
- 6 Strong of thyself, thou by this art hast shattered, with
thought-swift Parvata, him who waxed against thee,
And, mightiest! roaring! boldy rent in pieces things
that were firmly fixed and never shaken.
- 7 Him will we fit for you with new devotion, the strongest
ancient one, in ancient manner.
So may that Indra, boundless, faithful leader, conduct us o'er all places hard to traverse.
- 8 Thou for the people who oppress hast kindled the
earthly firmament and that of heaven.

2 *Navagvas* : here, apparently, identified with the Angirasaas.

4 *What is thy share and portion* : " what is the portion, what the offering (due) to thee."—Wilson. *Asura-slayer* : possibly, the smiter and conqueror of the Asura Dyaus.

5 *Comes near the mighty* : " encounters (with confidence) the malevolent."—Wilson.

6 *Parvata* : the genius of the mountains, frequently associated with Indra. According to Sâyana (*bahuparvanâ vajreṇa*), the many-knotted thunderbolt is intended. *Him who waxed against thee*: Vṛitra.

8 *The people who oppress* : the Râkshasas and other enemies.

- With heat, O Bull, on every side consume them :
heat earth and flood for him who hates devotion.
- 9 Of all the heavenly folk, of earthly creatures thou
art the king, O god of splendid aspect.
In thy right hand, O Indra, grasp the thunder :
eternal! thou destroyest all enchantments.
- 10 Give us confirmed prosperity, O Indra, vast and
exhaustless for the foe's subduing.
Strengthen therewith the Ārya's hate and Dāsa's,
and let the arms of Nahushas be mighty.
- 11 Come with thy team which brings all blessings hither,
disposer, much-invoked, exceeding holy.
Thou whom no fiend, no god can stay or hinder,
come swiftly with these steeds in my direction.

HYMN XXIII.

Indra.

- THOU art attached to pressed-out Soma, Indra, at
laud, at prayer, and when the hymn is chanted ;
Or when with yoked bays, Maghavan, thou comest,
O Indra, bearing in thine arms the thunder.
- 2 Or when on that decisive day thou holpest the
presser of the juice at Vṛitra's slaughter ;
Or when thou, while the strong one feared, undaunt-
ed, gavest to death, Indra, the daring Dasyus.
- 3 Let Indra drink the pressed-out Soma, helper and
mighty guide of him who sings his praises.
He gives the hero room who pours oblations, and
treasure even to the lowly singer.
- 4 E'en humble rites with his bay steeds he visits : he
wields the bolt, drinks Soma, gives us cattle.
He makes the valiant rich in store of heroes, accepts
our praise and hears the singer's calling.
- 5 What he hath longed for we have brought to Indra,
who from the days of old hath done us service.

The metre is Trishṭup.

- While Soma flows we will sing hymns and laud him,
so that our prayer may strengthen Indra's vigour.
- 6 Thou hast made prayers the means of thine exalting,
therefore we wait on thee with hymns, O Indra.
May we, by the pressed Soma, Soma-drinker ! bring
thee, with sacrifice, blissful sweet refreshment.
- 7 Mark well our sacrificial cake, delighted : Indra,
drink Soma with the milk commingled.
Here on the sacrificer's grass be seated : give ample
room to thy devoted servant.
- 8 O mighty one, be joyful as thou wilt. Let these
our sacrifices reach and find thee ;
And may this hymn and these our invocations turn
thee, whom many men invoke, to help us.
- 9 Friends, when the juices flow, replenish duly your
own, your bounteous Indra with the Soma.
Will it not aid him to support us ? Indra spares
him who sheds the juice to win his favour.
- 10 While Soma flowed, thus Indra hath been lauded,
ruler of nobles, mid the Bharadvâjas,
That Indra may become the singer's patron and give
him wealth in every kind of treasure.

HYMN XXIV.

Indra.

- STRONG rapturous joy, praise, glory are with Indra :
impetuous god, he quaffs the juice of Soma :
That Maghavan whom men must laud with singing,
heaven-dweller, king of songs, whose help is lasting.
- 2 He, friend of man, most wise, victorious hero, hears,
with far-reaching aid, the singer call him.
Excellent, praise of men, the bard's supporter, strong,
he gives strength, extolled in holy synod.

The metre is Trishtubh.

1 *Strong rapturous joy* : produced by drinking Soma-libations.

2 *Praise of men* : subject of men's praise ; *śaṁso nardm*, as Agni is called Narâṣansa.

- 3 The lofty axle of thy wheels, O hero, is not surpassed by heaven and earth in greatness.
Like branches of a tree, invoked of many! manifold aids spring forth from thee, O Indra.
- 4 Strong lord, thine energies, endowed with vigour, are like the paths of kine converging homeward.
Like bonds of cord, Indra, that bind the younglings, no bonds are they, O thou of boundless bounty.
- 5 One act to-day, another act to-morrow: oft Indra makes what is not yet existent.
Here have we Mitra, Varuṇa, and Pūshan to overcome the foeman's domination.
- 6 By song and sacrifice men brought the waters from thee, as from a mountain's ridge, O Indra.
Urging thy might, with these fair lauds they seek thee, O theme of song, as horses rush to battle.
- 7 That Indra whom nor months nor autumn seasons wither with age, nor fleeting days enfeeble,—
Still may his body wax, e'en now so mighty, glorified by the lauds and hymns that praise him.
- 8 Extolled, he bends not to the strong, the steadfast, nor to the bold incited by the Dasyu.
High mountains are as level plains to Indra: even in the deep he finds firm ground to rest on.

4 *Converging homeward*: all Indra's great deeds indicate their divine author as the tracks made by grazing cows may be traced back to the common pen from which they have come forth.

Like bonds: the ties by which Indra's worshippers are bound to him are ties of love and not fetters of slavery. There is a play on the word *dāman* in the text which derived from *dā*, to give, means gift or bounty, and derived from *dā*, to bind, means, cord, rope, bond, or fetter: *vatsānām na tantayaḥ te Indra dāmanvantaḥ adamānaḥ suddaman* (Pada text). The word *vatsa* also means a youngling, especially a calf, and a dear child, a darling, so that Indra's favoured worshippers are also intended.

5 *Here*: that is, in Indra we have a champion equal to the three gods mentioned.

- 9 Impetuous speeder through all depth and distance,
give strengthening food, thou drinker of the juices.
Stand up erect to help us, unreluctant, what time
the gloom of night brightens to morning.
- 10 Hasting to help, come hither and protect him, keep
him from harm when he is here, O Indra.
At home, abroad, from injury preserve him. May
brave sons gladden us through a hundred winters.

HYMN XXV.

Indra.

- WITH thine assistance, O thou mighty Indra, be it
the least, the midmost, or the highest,—
Great with those aids and by these powers support
us, strong god! in battle that subdues our foemen.
- 2 With these discomfit hosts that fight against us, and
check the opponent's wrath, thyself uninjured.
With these chase all our foes to every quarter :
subdue the tribes of Dāsas to the Ārya.
- 3 Those who array themselves as foes to smite us, O
Indra, be they kin or be they strangers,—
Strike thou their manly strength that it be feeble,
and drive in headlong flight our foemen backward.
- 4 With strength of limb the hero slays the hero, when
bright in arms they range them for the combat.
When two opposing hosts contend in battle for seed
and offspring, waters, kine, or corn-lands.

10 *Hasting to help* : I follow Professor Pischel (*Vedische Studien*, p. 41.) in his explanation of *nāyam* in this passage. Professor Ludwig translates somewhat similarly. Sāyana (followed by Professors Wilson and Grassmann) takes *nāyam* in the signification of leader; 'accompany the leader.' Professor Roth thinks it may be a proper name.

Him : the institutor of the sacrifice.

The metre is Trishtubh. The poet prays for victory in a coming battle.

1 *By these powers* : on account of, or by means of, the sacrificial food which increases thy strength.

- 5 Yet no strong man hath fought with thee, no hero,
no brave, no warrior trusting in his valour.
Not one of these is match for thee, O Indra. Thou
far surpassest all these living creatures.
- 6 He is the lord of both these armies' valour when the
commanders call them to the conflict :
When with their ranks expanded they are fighting
with a great foe or for a home with heroes.
- 7 And when thy people stir themselves for battle, be
thou their saviour, Indra, and protector,
And theirs, the manliest of our friends, the pious,
the chiefs who have installed us priests, O Indra.
- 8 To thee for high dominion hath been given, for ever-
more, for slaughtering the Vritras,
All lordly power and might, O holy Indra, given by
gods for victory in battle.
- 9 So urge our hosts together in the combats : yield up
the godless bands that fight against us.
Singing, at morn may we find thee with favour, yea,
Indra, and e'en now, we Bharadvâjas.

HYMN XXVI.

Indra.

- O INDRA, hear us. Raining down the Soma, we call
on thee to win us mighty valour.
Give us strong help upon the day of trial, when the
tribes gather on the field of battle.
- 2 The warrior, son of warrior sire, invokes thee, to
gain great strength that may be won as booty :
To thee, the brave man's lord, the fiends' subduer,
he looks when fighting hand to hand for cattle.

He is the lord : Indra can give valour and victory to either side as he chooses. Sâyaṇa explains the first half-stanza differently : "Of both these (disputants), that one acquires wealth whose priests invoke (Indra) at the sacrifice."—Wilson.

The metre is Trishṭup.

- 3 Thou didst impel the sage to win the daylight, didst ruin Śushṇa for the pious Kutsa.
The invulnerable demon's head thou clavest when thou wouldst win the praise of Atithigva.
- 4 The lofty battle car thou broughtest forward; thou holpest Daśadyu the strong when fighting.
Along with Vetasu thou slewest Tugra, and madest Tuji strong, who praised thee, Indra.
- 5 Thou madest good the laud, what time thou torest with might a hundred thousand forth, O hero,
Slewest the Dâsa Śambara of the mountain, and with strange aids didst succour Divodâsa.
- 6 Made glad with Soma-draughts and faith, thou sentest Chumuri to his sleep, to please Dabhlîti.
Thou, kindly giving Raji to Piṭhînas, slewest with might, at once, the sixty thousand.
- 7 May I too, with the liberal chiefs, O Indra, acquire thy bliss supreme and domination,
When, mightiest! hero-girt! Nahusha heroes boast them in thee, the triply strong defender.
- 8 So may we be thy friends, thy best beloved, O Indra, at this holy invocation.
Best be Prâtardani, illustrious ruler, in slaying Vṛitras and in gaining riches.

3 *The sage*: Bhârgavam ṛishim: the Rîshi, descendant of Bhṛigu.

4 *Vetasu*: according to Sâyana, either a king aided by him or a demon slain by him.

Tuji: a rājâ of that name, says Sâyana.

6 *Raji*: a maiden of that name.—S. *Piṭhînas*: a man so called.—S.

8 *Prâtardani*: son of a prince named Prataardana.

The other names have occurred before. See Vol. I., Index.

HYMN XXVII.

Indra.

WHAT deed hath Indra done in the wild transport, in quaffing, or in friendship with, the Soma?

What joys have men of ancient times or recent obtained within the chamber of libation?

2 In its wild joy Indra hath proved him faithful, faithful in quaffing, faithful in its friendship.

His truth is the delight that in this chamber the men of old and recent times have tasted.

3 All thy vast power, O Maghavan, we know not, know not the riches of thy full abundance.

No one hath seen that might of thine, productive of bounty every day renewed, O Indra.

4 This one great power of thine our eyes have witnessed, wherewith thou slewest Varasikha's children, When by the force of thy descending thunder, at the mere sound, their boldest was demolished.

5 In aid of Abhyāvartin Chāyamāna, Indra destroyed the seed of Varasikha.

At Hariyūptiyā he smote the vanguard of the Vṛichīvans, and the rear fled frightened.

The metre is Trishtubh. The liberality of Abhyāvartin Chāyamāna is said to be the deified object of stanza 8.

1 "According to *Sāyana* the Rishi here expresses his impatience at the delay of the reward of his praises: in the next verse he sings his recantation."—Wilson.

4 *Varasikha*: a certain Asura or demon, says *Sāyana*. He seems to have been the leader of the Vṛichīvans.

5 *Abhyāvartin Chāyamāna*: a king, apparently the leader of the Pārthavas, the enemies of Varasikha and the Vṛichīvans.

Hariyūptiyā: (having golden sacrificial posts), the name of a town, or, according to others, of a river.

Vṛichīvans: Vṛichīvan is said to have been the eldest son of Varasikha, and to have given his name to the family or tribe. The name does not occur again in the Hymns.

- 6 Three thousand, mailed, in quest of fame, together,
on the Yavyâvatî, O much-sought Indra,
Vrichîvan's sons, falling before the arrow, like bursting
vessels went to their destruction.
- 7 He, whose two red steers, seeking goodly pasture, plying
their tongues move on 'twixt earth and heaven,
Gave Turvaṣa to Sṛinjaya, and, to aid him, gave the
Vrichîvans up to Daivavâta.
- 8 Two wagon-teams, with damsels, twenty oxen, O Agni,
Abhyâvartin Châyamâna,
The liberal sovran, giveth me. This guerdon of
Prîthu's seed is hard to win from others.

HYMN XXVIII.

Cows.

- THE kine have come and brought good fortune : let
them rest in the cow-pen and be happy near us.
Here let them stay prolific, many-coloured, and yield
through many morns their milk for Indra.
- 2 Indra aids him who offers sacrifice and gifts : he
takes not what is his, and gives him more thereto.
Increasing ever more and ever more his wealth, he
makes the pious dwell within unbroken bounds.

6 *Yavyâvatî* : the name of a river, according to Sâyaṇa identical with the Hariyûpiyâ of stanza 5.

7 *He* : Indra. *Red steers* : bright horses, according to Sâyaṇa.

Gave Turvaṣa to Sṛinjaya : gave up the Turvaṣas, a tribe apparently settled in the north-west of India, to their neighbours and enemies the Sṛinjayas. *Daivavâta* : Abhyâvartin Châyamâna, son of Devavâta.

8 *With damsels* : accompanied with slave-girls. *Of Prîthu's seed* : or 'bestowed by Pârthavas,' that is, presented by Abhyâvartin, one of the descendants of Prîthu.

The deified objects of the hymn are the Cows, except in stanza 2 and part of 8 where the deity is Indra. The metre is Jagatî in stanzas 2, 3, and 4, Anushtub in 8, and Trishtub in the rest.

3 These are ne'er lost, no robber ever injures them : no evil-minded foe attempts to harass them.

The master of the kine lives many a year with these, the cows whereby he pours his gifts and serves the gods.

4 The charger with his dusty brow o'ertakes them not, and never to the shambles do they take their way. These cows, the cattle of the pious worshipper, roam over wide-spread pasture where no danger is.

5 To me the cows seem Bhaga, they seem Indra, they seem a portion of the first-poured Soma.

These present cows, they, O ye men, are Indra. I long for Indra with my heart and spirit.

6 O cows, ye fatten e'en the worn and wasted, and make the unlovely beautiful to look on.

Prosper my house, ye with auspicious voices. Your power is glorified in our assemblies.

7 Crop goodly pasturage and be prolific : drink pure sweet water at good drinking-places.

Never be thief or sinful man your master, and may the dart of Rudra still avoid you.

3 *Are ne'er lost: na tã naçanti*: Sâyana assigns an imperative meaning to *naçanti* and the other verbs in the indicative mood which occur in this and the following stanza: "Let not the *Cows* be lost: let no thief, etc."—Wilson.

4 *The charger... o'ertakes them not*: they are not, or, according to Sâyana, let them not be, carried off in predatory incursions.

5 The worshipper regards the cows as the deities, Bhaga and Indra, who bring him happiness. *They O ye men, are Indra*: an allusion, apparently, to the refrain of hymn 12 of Book II., He, O men, is Indra.

7 *May the dart of Rudra still avoid you*: so, I. 114. 10, 'Far be thy dart that killeth men or cattle.' and II. 33. 14, 'May Rudra's missile turn aside and spare us, the great wrath of the impetuous one avoid us.'

- 8 Now let this close admixture be close intermingled
with these cows,
Mixt with the steer's prolific flow, and, Indra, with
thy hero might.

HYMN XXIX.

Indra.

- YOUR men have followed Indra for his friendship,
and for his loving-kindness glorified him.
For he bestows great wealth, the thunder-wielder :
worship him, great and kind, to win his favour.
- 2 Him in whose hand, what time the god hath mounted
his golden car, gear good for men is gathered.
With his firm arms he holds the reins ; his horses,
the stallions, are yoked ready for the journey.
- 3 They offer service at thy feet for glory. Bold,
thunder-armed, rich, through thy strength, in
guerdon,
Robed in a garment fair as heaven to look on, thou
hast displayed thee like an active dancer.
- 4 That Soma when effused hath best consistence, for
which the food is dressed and grain is mingled ;
By which the men who pray, extolling Indra, chief
favourites of gods, recite their praises.
- 5 No limit of thy might hath been appointed, which
by its greatness sundered earth and heaven.
These the Prince filleth full with strong endeavour,
driving, as 'twere, with help his flocks to waters.

8 This stanza appears to refer to the mingling of the milk (the cows) with the juice of the strong Soma (the steer), which when offered as a libation to Indra will increase his heroic strength. But the phraseology is somewhat obscure.

The metre is Trishtubh.

5 *The rince : sūri* ; Indra appears to be meant. *Driving...his flocks* : cp. I. 10. 2. 'And the ram hastens with his troop,' that is, Indra comes with his band of Maruts. Sāyana takes *sūri* in its more usual signification of worshipper or institutor of the sacrifice ; and

- 6 So be the lofty Indra prompt to listen, helper unaided, golden-visored hero.
 Yea, so may he, shown forth in might unequalled, smite down the many Vritras and the Dasyus.

HYMN XXX.

Indra.

- INDRA hath waxed yet more for hero prowess, alone, eternal, he bestoweth treasures.
 Indra transcendeth both the worlds in greatness: one half of him equalleth earth and heaven.
- 2 Yea, mighty I esteem his godlike nature: none hindereth what he hath once determined.
 Near and afar he spread and set the regions, and every day the sun became apparent.
- 3 E'en now endures thine exploit of the rivers, when, Indra, for their floods thou clavest passage.
 Like men who sit at meat the mountains settled: by thee, most wise! the regions were made stedfast.
- 4 This is the truth, none else is like thee, Indra, no god superior to thee, no mortal.
 Thou slewest Ahi who besieged the waters, and lettest loose the streams to hurry sea-ward.
- 5 Indra, thou brakest up the floods and portals on all sides, and the firmness of the mountain.
 Thou art the king of men, of all that liveth, engendering at once sun, heaven, and morning.

Professor Wilson translates: "the pious worshipper, hastening (to sacrifice), and earnestly performing worship, gratifies thee with the offering, as (the cowkeeper satisfies) the herds with water."

6 *Helper unaided*: this seems to be the meaning of *atī anātī*, with help that needs no other help. Sâyana explains the words, 'by coming or by not coming,' whether he be present or absent.

Golden-visored: 'Azure-chinned.'—Wilson. 'With yellow-coloured jaws.'—Ludwig. I have followed Professor Roth.

The metre is Trishtup.

1 Indra hath grown stronger and stronger for the performance of his mighty deeds.

HYMN XXXI.

Indra.

- SOLE lord of wealth art thou, O lord of riches : thou
 in thine hands hast held the people, Indra !
 Men have invoked thee with contending voices for
 seed and waters progeny and sunlight.
- 2 Through fear of thee, O Indra, all the regions of earth,
 though naught may move them, shake and tremble.
 All that is firm is frightened at thy coming,—the
 earth, the heaven, the mountain, and the forest. .
- 3 With Kutsa, Indra ! thou didst conquer Śushṇa,
 voracious, bane of crops, in fight for cattle.
 In the close fray thou rentest him : thou stolest the
 Sun's wheel and didst drive away misfortunes.
- 4 Thou smotest to the ground the hundred castles,
 impregnable, of Śambara the Dasyu,

The Ṛishi is Suhotra of the family of Bharadvāja. The metre is Trisṭup, with the exception of stanza 4 where it is Śakvari (14 × 4 syllables).

1 *Men.....with contending voices*: the combatants on both sides invoke Indra's aid in battle.

According to Prof. Pischel, *Vedische Studien*, I. 34; the meaning is as follows :

Alone wast thou, lord of all wealth and riches, yet hast thou made the folk submissive, Indra,

When with uplifted voice the tribes invoked thee for water, sons, posterity and sunlight.

'The folk,' *kṛishñīh*, meaning the speaker's enemies, and 'the tribes,' *charṣaṇayo*, meaning the five Āryan tribes.

3 *Kutsa* : the special favourite of Indra. *Bane of crops* : or Kuyava may be the name of another demon of drought or savage enemy. See Vol. I., Index. *Thou rentest him* : literally, 'bittest :' *daṣa*, according to Sâyana, standing for *adaṣah* : *stolest the Sun's wheel* : see I. 175. 4.

Misfortunes : according to Sâyana, 'disturbing or injurious Rākshasas, etc.'

4 *The hundred castles* : probably the castles of cloud which retain the rain. So, II. 19. 6, 'And Indra, for the sake of Divodāsa, demolished Śambara's nine-and-ninety castles.' See Vol. I., Index, under Śushṇa and Śambara.

When, strong, with might thou holpest Divodâsa who
poured libations out, O Soma-buyer, and madest
Bharadvâja rich who praised thee.

- 5 As such, true hero, for great joy of battle mount
thy terrific car, O brave and manly.
Come with thine help to me, thou distant roamer, and,
glorious god, spread among men my glory.

HYMN XXXII.

Indra.

- I WITH my lips have fashioned for this hero words
never matched, most plentiful and auspicious,
For him the ancient, great, strong, energetic, the
very mighty wielder of the thunder.
- 2 Amid the sages, with the Sun he brightened the
Parents: glorified, he burst the mountain;
And, roaring with the holy-thoughted singers, he
loosed the bond that held the beams of Morning.
- 3 Famed for great deeds, with priests who kneel and
laud him, he still hath conquered in the frays
for cattle,
And broken down the forts, the fort-destroyer, a
friend with friends, a sage among the sages.
- 4 Come with thy girthed mares, with abundant vigour
and plenteous strength to him who sings thy praises.
Come hither, borne by mares with many heroes,
lover of song! steer! for the people's welfare.

The metre is Trishtubh. The Rishi is Suhotra.

2 *He brightened the Parents*: illuminated the universal parents, Heaven and Earth. *The sages*: the Angirâsas, *the holy-thoughted singers* of the next line.

4 *With thy girthed mares*: the meaning of *nîvyâbhîḥ*, a feminine plural adjective in the instrumental case, standing without a substantive, is uncertain. Sâyana explains the word by *navyâbhirnavatârâbhîḥ*, 'very new or young,' and supplies *vaḍavâbhîḥ*, 'mares.' Professor Roth thinks that *nîvyâbhîḥ* may be a substantive meaning 'with garments,' and Professor Grassmann translates 'mit Gaben,' 'with gifts,' that is, presents carried in a *nîvi* or apron. *With many heroes*:

- 5 Indra with rush and might, sped by his coursers,
hath swiftly won the waters from the southward.
Thus set at liberty the rivers daily flow to their goal,
incessant and exhaustless.

HYMN XXXIII.

Indra.

- GIVE us the rapture that is mightiest, Indra, prompt
to bestow and swift to aid, O hero.
That wins with brave steeds where brave steeds en-
counter, and quells the Vṛitras and the foes in battle.
2 For with loud voice the tribes invoke thee, Indra,
to aid them in the battle-field of heroes.
Thou, with the singers, hast pierced through the Paṇis:
the charger whom thou aidest wins the booty.
3 Both races, Indra, of opposing foemen, O hero, both
the Ārya and the Dāsa,
Hast thou struck down like woods with well-shot
lightnings: thou rentest them in fight, most
manly chieftain!
4 Indra, befriend us with no scanty succour, prosper
and aid us, life of all that liveth,
When, fighting for the sunlight, we invoke thee, O
hero, in the fray, in war's division.
5 Be ours, O Indra, now and for the future, be graci-
ously inclined and near to help us.
Thus may we, singing, sheltered by the mighty, win
many cattle on the day of trial.

puruvīrābhīḥ again is an adjective without a substantive, in the same gender, number, and case as *nīvyābhīḥ*. According to Sāyaṇa, it also qualifies *vadavābhīḥ*, 'with mares,' understood, and means 'having many colts.'

5 *From the southward*: from the quarter whence the Rains come.

The Rishi is Śunahotra of the family of Bharadvāja. The metre is Triṣṭup.

1 *Give us the rapture*: let us be benefited by the transport which draughts of Soma-juice produce in thee.

HYMN XXXIV.

Indra.

- FULL many songs have met in thee, O Indra, and many a noble thought from thee proceedeth.
 Now and of old the eulogies of sages, their holy hymns and lauds, have yearned for Indra.
- 2 He, praised of many, bold, invoked of many, alone is glorified at sacrifices.
 Like a car harnessed for some great achievement, Indra must be the cause of our rejoicing.
- 3 They make their way to Indra and exalt him, him whom no prayers and no laudations trouble;
 For when a hundred or a thousand singers laud him who loves the song their praise delights him.
- 4 As brightness mingles with the moon in heaven, the offered Soma yearns to mix with Indra.
 Like water brought to men in desert places, our gifts at sacrifice have still refreshed him.
- 5 To him this mighty eulogy, to Indra hath this our laud been uttered by the poets,
 That in the great encounter with the foemen, life of all life, Indra may guard and help us.

The Rishi is Śunahotra. The metre is Trishtubh.

3 *They make their way*: that is, prayers and laudations reach Indra and strengthen him. They do not vex him as they would vex a man who would be unable to fulfil the prayers and would be conscious that he did not deserve the laudations.

4 *As brightness mingles with the moon*: I follow Professor Ludwig in his interpretation of this difficult passage; but its exact meaning still seems doubtful. "*Archā* is the nominative singular. We have here the later Jyotsnā or Kaumudī as the wife or feminine power of the moon. Sūryā, the daughter of the Sun, i. e. the moon's light which is borrowed from the sun is an earlier conception."—L.

5 *By the poets*: by those who sing hymns of praise. *Matibhiḥ = stotribhiḥ*.—S. *In the great encounter with the foemen*: mahatī vṛitratārye: in the great victory over Vṛitra; that is, generally, in battle with enemies; saṅgrāme.—S.

HYMN XXXV.

Indra.

WHEN shall our prayers rest in thy car beside thee?

When dost thou give the singer food for thousands?

When wilt thou clothe this poet's laud with plenty,
and when wilt thou enrich our hymns with booty?

2 When wilt thou gather men with men, O Indra,
heroes with heroes, and prevail in combat?

Thou shalt win triply kine in frays for cattle, so,
Indra, give thou us celestial glory.

3 Yea, when wilt thou, O Indra, thou most mighty,
make the prayer all-sustaining for the singer?

When wilt thou yoke, as we yoke songs, thy horses,
and come to offerings that bring wealth in cattle?

4 Grant to the singer food with store of cattle, splendid
with horses and the fame of riches.

Send food to swell the milch-cow good at milking:
bright be its shine among the Bharadvâjas.

5 Lead otherwise this present foeman, Śakra! Hence
art thou praised as hero, foe-destroyer.

Him who gives pure gifts may I praise unceasing.
Sage, quicken the Ângirasas by devotion.

The Rishi is Nara of the family of Bharadvâja. The metre is Trishtubh.

1 *Rest in thy car beside thee?*: when shall our prayers reach thee as thou standest on thy chariot? The poet expresses impatience at Indra's inattention to his petitions.

5 I find this stanza hopelessly obscure, and do not attempt to translate it, giving instead of a conjectural translation a reproduction of the substance of Sâyana's absolutely worthless paraphrase. *Lead otherwise*: according to Sâyana, "consign to death, to a course different from that of living beings."—Wilson.

The Ângirasas: the descendants of Angirasas, that is the Bharadvâjas.

Professor Ludwig translates: "Also at another time (I wish) hither this strong (defence), when thou as a hero, Śakra, singest open [aufsingst] the doors; may I never lose the cow that yields bright juice; cause thou her to hasten through the prayer of the Ângirasas." In his Commentary Prof. L. alters 'lose the cow etc.' into

HYMN XXXVI.

Indra.

- **THY** raptures ever were for all men's profit: so ever-
more have been thine earthly riches.
Thou still hast been the dealer-forth of vigour, since
among gods thou hast had power and godhead.
- 2** Men have obtained his strength by sacrificing, and
ever urged him on to hero valour.
For the rein-seizing, the impetuous charger they
furnished power even for Vṛitra's slaughter.
- 3** Associate with him, as teams of horses, help, manly
might, and vigour follow Indra.
As rivers reach the sea, so, strong with praises,
our holy songs reach him the comprehensive.
- 4** Lauded by us, let flow the spring, O Indra, of ex-
cellent and brightly-shining riches.
For thou art lord of men, without an equal: of all
the world thou art the only sovran.

'lose the seed-pouring (bull) of the milch-cow.' Professor Aufrecht would read *vrī janam* instead of *vrījanam* and *vrīṇīṣhe* instead of *grīṇīṣhe*, and Prof. Grassmann translates accordingly: "Now too, as formerly, I choose for myself this man, when, strong one, as hero thou openest the doors. Never then may the steer whose seed streams fail me. Quickened, O sage, the singers through prayer."

The Rishi is Nara. The metre is Trisṭup.

1 *Thy raptures*: produced by drinking the Soma-juice. *Power and godhead*: *asuryam*: Asura-hood, the nature and power of an Asura or high god. Some give a different meaning to *dhārayathāḥ*: "thou maintainest vigour among the gods."—Wilson. "Indra is said to give divine power to the other gods."—Muir, *O. S. T.*, V. 92.

2 *His strength*: the powerful aid of Indra. *Charger*: Indra, impetuous as a war-horse who takes the bit between his teeth. Sāyaṇa explains *syūmagrīḥ*: as 'seizer of enemies who are in uninterrupted lines.' "They offer sacrifices to him as the seizer of an uninterrupted series of foes, their assailant, their subduer, and also for the destruction of Vṛitra."—Wilson.

- 5 Hear what thou mayst hear, thou who, fain for worship,
as heavengirds earth, guardest thy servant's treasure;
That thou mayst be our own, with power, contented,
famed through thy might in every generation.

HYMN XXXVII.

Indra.

- LET thy bay horses, yoked, O mighty Indra, bring
thy car hither fraught with every blessing.
For thee, the heavenly, e'en the poor invoceth, may
we this day, thy feast-companions, prosper.
- 2 Forth to the vat the brown drops flow for service,
and purified proceed directly forward.
May Indra drink of this, our guest aforetime, celestial
king of the strong draught of Soma.
- 3 Bringing us hitherward all-powerful Indra on well-
wheeled chariot, may the steeds who bear him
Convey him on the road direct to glory, and ne'er
may Vāyu's Amrit cease and fail him.
- 4 Supreme, he stirs this man to give the guerdon,—
Indra, most efficacious of the princes,—
Wherewith, O thunderer, thou removest sorrow,
and, bold one! partest wealth among the nobles.
- 5 Indra is he who gives enduring vigour: may our
songs magnify the god most mighty.
Best Vṛitra-slayer be the hero Indra: these things
he gives as prince, with strong endeavour.

The Rishi of this hymn, and of the six following, is Bharadvāja.
The metre is Trisṭup.

1 *Thee, the heavenly*: *svarvān* appears to apply to *tvā*, thee, Indra,
and to stand for *svarvāntam*. See Pischel, *Vedische Studien*, I. 198, 218.

3 *To glory*: 'to the prize of battle.'—Grassmann. 'To our rite.'—Wilson.

Vāyu's Amrit: "Vāyu is possessor of the Amrit probably as being
Tvashtar's son-in-law. VIII. 26. 21."—Ludwig.

4 *This man*: the institutor of the sacrifice. *Wherewith*: on account
of which guerdon. The liberal guerdon given by the nobles who
defray the expenses of the sacrifice causes Indra in his turn to be
gracious and liberal of his gifts to them.

5 *With strong endeavour*: exerting his power on behalf of his
worshippers.

HYMN XXXVIII.

Indra.

- **HE** hath drunk hence, most marvellous, and carried
 away our great and splendid call on Indra.
 The bounteous, when we serve the gods, accepteth
 song yet more famous and the gifts we bring him.
- 2 The speaker filleth with a cry to Indra his ears who
 cometh nigh e'en from a distance.
 May this my call bring Indra to my presence, this
 call to gods composed in sacred verses.
- 3 Him have I sung with my best song and praises,
 Indra of ancient birth and everlasting.
 For prayer and songs in him are concentrated : let
 laud wax mighty when addressed to Indra.
- 4 Indra, whom sacrifice shall strengthen, Soma, and
 song and hymn, and praises and devotion,
 Whom Dawns shall strengthen when the night de-
 parteth, Indra whom days shall strengthen, months,
 and autumns.
- 5 Him, born for conquering might in full perfection,
 and waxen strong for bounty and for glory,
 Great, powerful, will we to-day, O singer, invite to
 aid us and to quell our foemen.

The metre is Trishtubh.

1 *He hath drunk hence* : Professor Ludwig thinks that the first line must refer to Agni, who receives the libation *hence*, that is, from the priest's cup, and conveys to Indra the invocation addressed to him. But Indra himself may be intended in the first line as well as in the second.

3 *Let laud wax mighty* : when the power of Indra is celebrated, the song should be lofty as the dignity of the subject demands.

5 *To quell our foemen* : or, to conquer Vṛitras, that is Vṛitra and similar fiends.

HYMN XXXIX.

Indra.

- OF this our charming, our celestial Soma, eloquent,
 wise, priest, with inspired devotion,
 Of this thy close attendant, hast thou drunken. God,
 send the singer food with milk to grace it.
- 2 Craving the kine, rushing against the mountain, led
 on by Law, with holy-minded comrades,
 He broke the never-broken ridge of Vala. With
 words of might Indra subdued the Panis.
- 3 This Indu lighted darksome nights, O Indra, through-
 out the years, at morning and at evening.
 Him have they stablished as the days' bright ensign.
 He made the Mornings to be born in splendour.
- 4 He shone and caused to shine the worlds that shone
 not. By Law he lighted up the host of Mornings.
 He moves with steeds yoked by eternal Order, con-
 tenting men with nave that finds the sunlight.
- 5 Now, praised, O ancient king! fill thou the singer
 with plenteous food that he may deal forth treasures.
 Give waters, herbs that have no poison, forests, and
 kine, and steeds, and men, to him who lauds thee.

The metre is Trishṭup.

1 *Our celestial Soma*: as Professor Wilson observes, "Several of the epithets in the text are unusual, and agreeably to European notions, very inapplicable to a beverage." The Soma is called *eloquent* and *wise* as giving eloquence and wisdom, and *priest* because it is employed in offerings to the gods.

With milk to grace it: that is, of which milk and butter constitute the most excellent part.

2 *Holy-minded comrades*: the Angirases. *Vala*: a demon who stole away the cows of the gods, i. e. the rays of light. See Vol. I., Index.

3 *This Indu*: Indu is here the Moon, which is identified with Soma.

The days' bright ensign: the standard, by which time is measured.

4 *Nave*: used by synecdoche for chariot.

HYMN XL.

Indra.

DRINK, Indra; juice is shed to make thee joyful:
loose thy bay steeds and give thy friends their
freedom.

Begin the song, seated in our assembly. Give
strength for sacrifice to him who singeth.

- 2 Drink thou of this whereof at birth, O Indra, thou
drankst, mighty one! for power and rapture.

The men, the pressing-stones, the cows, the waters
have made this Soma ready for thy drinking.

- 3 The fire is kindled, Soma pressed, O Indra: let thy
bays, best to draw, convey thee hither.

With mind devoted, Indra, I invoke thee. Come,
for our great prosperity approach us.

- 4 Indra, come hither: evermore thou camest with
eager lofty mind to drink the Soma.

Listen and hear the prayers which now we offer,
and let this sacrifice increase thy vigour.

- 5 Mayst thou, O Indra, on the day of trial, present or
absent, wheresoe'er thou dwellest,

Thence, with thy team, accordant with the Maruts,
song-lover! guard our sacrifice, to help us.

HYMN XLI.

Indra.

COME gracious to our sacrifice, O Indra: pressed
Soma-drops are purified to please thee.

As cattle seek their home, so, thunder-wielder, come,
Indra, first of those who claim our worship.

- 2 With that well-formed most wide-extending palate,
wherewith thou ever drinkest streams of sweetness,

The metre is Trishṭup.

- 1 *Thy friends*: thy dear horses.

The metre is Trishṭup.

- 1 *Gracious*: more literally, 'without anger.' 'Unirascible.'—Wilson.

- Drink thou ; the Adhvaryu standeth up before thee :
 let thy spoil-winning thunderbolt attend thee.
- 3 This drop, steer-strong and omniform, the Soma,
 hath been made ready for the Bull, for Indra.
 Drink this, lord of the bays, thou strong supporter,
 this that is thine of old, thy food for ever.
- 4 Soma when pressed excels the unpressed Soma,
 better, for one who knows, to give him pleasure.
 Come to this sacrifice of ours, O victor : replenish
 all thy powers with this libation.
- 5 We call on thee, O Indra : come thou hither : suffi-
 cient be the Soma for thy body.
 Rejoice thee, Śatakratu ! in the juices : guard us in
 wars, guard us among our people.

HYMN XLII.

Indra.

- BRING sacrificial gifts to him, omniscient, for he longs
 to drink,
 The wanderer who comes with speed, the hero ever
 in the van.
- 2 With Soma go ye nigh to him chief drinker of the
 Soma's juice:
 With beakers to the impetuous god, to Indra with
 the drops effused.
- 3 What time, with Soma, with the juice effused, ye
 come before the god,

2 *The Adhvaryu* : the ministering priest.

3 *Supporter* : *sthātār* = Stator in Jupiter Stator, one who causes to stay or stand, rallier of men in battle.

4 *Replenish all thy powers* : or, 'give us all powers in full.'

5 *Śatakratu* : Lord of a hundred, i. e. countless, powers.

The metre of stanza 4 is Bṛihati (8 + 8 + 12 + 8); and of the rest Trishṭup.

3 *Strikes this for and that* : there is no substantive in the text. Śāyana makes *taṁ taṁ* refer to *kāmam*, hope or wish : "And the sup-pressor (of enemies) assuredly grants it, whatever it may be."—Wilson.

Full wise he knows the hope of each, and, bold one,
strikes this foe and that.

4 To him, Adhvaryu! yea, to him give offerings of
the juice expressed.

Will he not keep us safely from the spiteful curse
of each presumptuous high-born foe?

HYMN XLIII.

Indra.

IN whose wild joy thou madest once Śambara Divodāsa's prey,

This Soma is pressed out for thee, O Indra: drink!

2 Whose gladdening draught, from acid shed, thou
guardest in the midst and end,

This Soma is pressed out for thee, O Indra: drink!

3 In whose wild joy thou settest free the kine held fast
within the rock,

This Soma is pressed out for thee, O Indra: drink!

4 This, in whose juice delighting thou gainest the
might of Maghavan,

This Soma is pressed out for thee, O Indra: drink!

HYMN XLIV.

Indra.

THAT which is wealthiest, wealthy god! in splendours
most illustrious,

Soma is pressed: thy gladdening draught, Indra!
libation's lord! is this.

The metre is Ushnih (8 + 8 + 12 syllables).

1 *Sambara*: a demon of drought. *Divodāsa*: called also *Atithigva*: 'Thou savedst Kutsa when Śushṇa was smitten down; to *Atithigva* gavest *Sambara* for a prey.' I. 51. 6.

2 *In the midst and end*: according to *Sāyaṇa*, at noon and at the evening libation.

4 *Gainest the might of Maghavan*: Indra acquires his power from libations of Soma-juice.

The Rishi is *Samyu* the son or descendant of *Ṛihaspati*. The metre of the first six stanzas is *Anusṭup*, of the next three *Virāj*, with eleven syllables instead of ten in the fourth *Pāda* (10 × 3 + 11), and of the rest *Trisṭup*.

- 2 Effectual, most effectual one ! thine, as bestowing
wealth of hymns,
Soma is pressed : thy gladdening draught, Indra !
libation's lord ! is this.
- 3 Wherewith thou art increased in strength, and con-
querest with thy proper aids,
Soma is pressed : thy gladdening draught, Indra !
libation's lord ! is this.
- 4 Him for your sake I glorify as lord of strength who
wrongeth none,
The hero Indra, conquering all, most bounteous,
god of all the tribes.
- 5 Those goddesses, both Heaven and Earth, revere
the power and might of him,
Him whom our songs increase in strength, the lord
of bounty swift to come.
- 6 To seat your Indra, I will spread abroad with power
this song of praise.
The saving succours that abide in him, like songs,
extend and grow.
- 7 A recent friend, he found the skilful priest : he
drank, and showed forth treasure from the gods.
He conquered, borne by strong all-shaking mares, and
was with far-spread power his friends' protector.

6 *To seat your Indra* : as Indra's seat is on the *barhis* or sacred grass that is spread on the floor of the chamber of sacrifice, so the hymn also, as his spiritual seat, is supposed to have the power of inducing him to come.

7 *He found the skilful priest* : "Indra appreciates him who is skilled (in holy rites)."—Wilson. The word *yashîṭram*, sacrificer, is supplied by Sâyana.

Borne by strong, all-shaking mares : this is Sâyana's first explanation of *staulābhir dhantarībhiḥ*, two feminine plurals in the instrumental case, *vaḍavābhiḥ*, 'with mares,' being understood. "Brought by his robust agitators (of the earth, his steeds)."—Wilson. Or, Sâyana says, although the words are feminine, the Maruts may be intended. Other conjectural explanations have been attempted, but they are not convincing.

- 8 In course of Law the sapient juice was quaffed : the deities to glory turned their mind.
Winning through hymns a lofty title, he, the lovely, made his beauteous form apparent.
- 9 Bestow on us the most illustrious strength : ward off men's manifold malignities.
Give with thy might abundant vital force, and aid us graciously in gaining riches.
- 10 We turn to thee as giver, liberal Indra. Lord of the bay steeds, be not thou ungracious.
No friend among mankind have we to look to : why have men called thee him who spurs the niggard ?
- 11 Give us not up, strong hero ! to the hungry : unharmed be we whom thou, so rich, befriendest.
Full many a boon hast thou for men : demolish those who present no gifts nor pour oblations.
- 12 As Indra thundering impels the rain-clouds, so doth he send us store of kine and horses.
Thou art of old the cherisher of singers : let not the rich who bring no gifts deceive thee.
- 13 Adhvaryu, hero, bring to mighty Indra—for he is king thereof—the pressed-out juices ;
To him exalted by the hymns and praises, ancient and modern, of the singing Rishis.
- 14 In the wild joy of this hath Indra, knowing full many a form, struck down resistless Vṛitras.
Proclaim aloud to him the savoury Soma so that the hero, strong of jaw, may drink it.
- 15 May Indra drink this Soma poured to please him, and cheered therewith slay Vṛitra with his thunder.

10 *Who spurs the niggard* : urges even the niggardly to be liberal. See Pischel, *Vedische Studien*, I. p. 124.

12 *The cherisher of singers* : or, 'he whom the singers nourish,' that is, strengthen by their hymns.

14 *Knowing full many a form* : detecting and not deceived by the various forms assumed by the demon Vṛitra and his crew.

- Come to our sacrifice even from a distance, good
lover of our songs, the bard's supporter.
- 16 The cup whence Indra drinks the draught is present :
the Amrit dear to Indra hath been drunken,
That it may cheer the god to gracious favour, and
keep far from us hatred and affliction.
- 17 Therewith enraptured, hero, slay our foemen, the
unfriendly, Maghavan ! be they kin or strangers,
Those who still aim their hostile darts to smite us,
turn them to flight, O Indra, crush and kill them.
- 18 O Indra Maghavan, in these our battles win easy
paths for us and ample freedom.
That we may gain waters and seed and offspring, set
thou our princes on thy side, O Indra.
- 19 Let thy bay stallions, harnessed, bring thee hither,
steeds with strong chariot and strong reins to hold
them,
Strong horses, speeding hither, bearing thunder,
well-harnessed, for the strong exciting potion.
- 20 Beside the vat, strong god ! stand thy strong horses,
shining with holy oil, like waves exulting.
Indra, they bring to thee, the strong and mighty,
Soma of juices shed by mighty press-stones.
- 21 Thou art the Bull of earth, the Bull of heaven, Bull
of the rivers, Bull of standing waters.
For thee, the strong, O Bull, hath Indu swollen,
juice pleasant, sweet to drink, for thine election.

15 *The bard's supporter*: or, 'whom singers nourish,' as in stanza 12.

19 In this and the two following stanzas we have the repetition, so dear to some of the Vedic poets, of *vrisha* in composition, *vrishan* and *vrishabha*, so commonly applied in the hymns to living beings and things preëminent for strength.

22 This god, with might, when first he had his being,
with Indra for ally, held fast the Paṇi.

This Indu stole away the warlike weapons, and foiled
the arts of his malignant father.

23 The Dawns he wedded to a glorious consort, and
set within the Sun the light that lights him.

He found in heaven, in the three lucid regions, the
threefold Amrit in its close concealment.

24 He stayed and held the heaven and earth asunder :
the chariot with the sevenfold reins he harnessed.

This Soma set with power within the milch-kine a
spring whose ripe contents ten fingers empty.

22 *Of his malignant father* : Indra's father Vyansa appears to be meant. Sāyana's paraphrase is non-natural : "of the malignant secreter of (the stolen) wealth, (the cattle)."—Wilson. Sāyana makes *pituḥ*, as derived from *pā*, to protect, = *pālayituḥ*, 'the safe keeper,' and *svasya* = Lat. *sui*, 'of his property.' This safe keeper, secreter, and robber would be the demon Vala.

23 *Glorious consort* : the Sun. *In the three lucid regions* : perhaps, as Professor Ludwig suggests, in the spheres of the sun, the moon, and the stars. "According to the scholiast, this may merely mean that the Soma becomes as it were ambrosia when received or concealed in the vessels at the three diurnal ceremonies, which ambrosia is properly deposited with the gods abiding in the third bright sphere, or in heaven."—Wilson.

24 *He* : this Soma, as the source of the energies of Indra by whom the wondrous works were done. *The chariot* : of the Sun, drawn by seven horses, representing the days of the week.

Whose ripe contents ten fingers empty : this appears to be the meaning of the *pakvam daṣayantram utsam* of the text, literally, 'the ripe spring with ten engines.' 'The mature deeply-organized secretion.'—Wilson.

HYMN XLV.

Indra.

- THAT Indra is our youthful friend, who with his
 trusty guidance led
 Turvaṣa, Yadu from afar.
- 2 Even to the dull and uninspired Indra gives vital
 power, and wins
 Even with slow steed the offered prize.
- 3 Great are his ways of guiding us, and manifold are
 his eulogies :
 His kind protections never fail.
- 4 Friends, sing your psalm and offer praise to him to
 whom the prayer is brought :
 For our great Providence is he.
- 5 Thou, slaughterer of Vṛitra, art guardian and friend
 of one and two,
 Yea, of a man like one of us.
- 6 Beyond men's hate thou leadest us, and givest cause
 to sing thy praise :
 Good hero art thou called by men.
- 7 I call with hymns, as 'twere a cow to milk, the friend
 who merits praise,
 The Brahman who accepts the prayer.

The Ṛishi is Samyu. Indra is the deity of stanzas 1—30, and Bṛibu is eulogized in, and so called the deity of 31—33.

The metre is generally Gâyatri: in stanza 29 it is Atinichṛit (7 + 6 + 7), in 31 Pādanichṛit (7 + 7 + 7), both slightly modified forms of Gâyatri, and in 33 it is Anuṣṭup.

1 *Turvaṣa, Yadu*: the names of these two eponymi of Āryan tribes are frequently associated. See Vol. I., Index. An expedition against Divodāsa appears to be referred to.

2 *Even to the dull and uninspired*: he favours whom he will, and the race is not always to the swift.

7 *As 'twere a cow to milk*: like the cow that is brought to give the milk that is to be mingled with the Soma libation.

The Brahman: Indra regarded as a priest.

- 8 Him in whose hands they say are stored all treasures
from the days of old,
The hero, conquering in the fight.
- 9 Lord of strength, caster of the stone, destroy the
firm forts built by men,
And foil their arts, unbending god !
- 10 Thee, thee as such, O lord of power, O Indra, Soma-
drinker, true,
We, fain for glory, have invoked.
- 11 Such as thou wast of old, and art now to be called
on when the prize
Lies ready, listen to our call.
- 12 With hymns and coursers we will gain, Indra,
through thee, both steeds and spoil
Most glorious, and the proffered prize.
- 13 Thou, Indra, lover of the song, whom men must stir
to help, hast been
Great in the contest for the prize.
- 14 Slayer of foes, whatever aid of thine imparts the
swiftest course,
With that impel our car to speed.
- 15 As skilfullest of those who drive the chariot, with
our art and aim,
O conqueror, win the proffered prize.
- 16 Praise him who, matchless and alone, was born the
lord of living men,
Most active, with heroic soul.
- 17 Thou who hast been the singers' friend, a friend
auspicious with thine aid,
As such, O Indra, favour us.

11 *When the prize lies ready* : to be given to the victor in the chariot race, the chief object of the hymn being to secure victory in the approaching contest through the favour of the god.

- 18 Grasp in thine arms the thunderbolt, O thunder-armed, to slay the fiends :
 Mayst thou subdue the foemen's host.
- 19 I call the ancient friend, allied with wealth, who speeds the lowly man,
 Him to whom chiefly prayer is brought.
- 20 For he alone is lord of all the treasures of the earth :
 he speeds
 Hither, chief lover of the song.
- 21 So with thy yoked teams satisfy our wish with power and wealth in steeds
 And cattle, boldly, lord of kine !
- 22 Sing this, what time the juice is pressed, to him your hero, much-invoked,
 To please him as a mighty steer.
- 23 He, excellent, withholdeth not his gift of power and wealth in kine,
 When he hath listened to our songs.
- 24 May he with might uncloset for us the cows' stall, whosesoe'er it be,
 To which the Dasyu-slayer goes.
- 25 O Indra Satakratu, these our songs have called aloud to thee,
 Like mother cows to meet their calves.
- 26 Hard is thy love to win : thou art a steer to him who longs for steers :
 Be to one craving steeds a steed.

24 *Whosesoe'er it be* : the meaning of *kuvitsasya* here is somewhat uncertain. Sâyana explains it as, of Kuvitsa, a certain person who does much harm. The meaning appears to be, may Indra open for us the cow-stall and give us the cattle of any Dasyu whom he, that is, we under his guidance, may attack.

26 *Thou art a steer* : *gavām praddātā*, a giver of cattle.—Sâyana.
A steed : *asvapradah*, a giver of horses.—Sâyana.

- 27 Delight thee with the juice we pour for thine own
great munificence :
Yield not thy singer to reproach.
- 28 These songs with every draught we pour come,
lover of the song, to thee,
As milch-kine hasten to their young.
- 29 To thee most oft invoked, amid the many singers'
rivalry
Who beg with all their might for wealth.
- 30 Nearest and most attractive may our laud, O Indra,
come to thee.
Urge thou us on to ample wealth.
- 31 Bṛibu hath set himself above the Paṇis, o'er their
highest head,
Like the wide bush on Gangā's bank.
- 32 He whose good bounty, thousandfold, swift as the
rushing of the wind,
Suddenly offers as a gift.
- 33 So all our singers ever praise the pious Bṛibu's noble
deed,
Chief, best to give his thousands, best to win his
thousands in return.

27 This stanza is repeated, word for word, from III. 41. 6.

31 *Bṛibu*: according to Sāyaṇa, the carpenter or artificer of the Paṇis.

The *Paṇis* here are, in accordance with the original meaning of the words, merchants or traders, and the merchant Bṛibu is eulogized for his piety and liberality, qualities which were not the usual characteristics of the class to which he belonged. A legend, referred to by Sāyaṇa, and recorded in the *Mānava-dharma-śāstra* or *Laws of Manu*, 10. 107., relates that Bharadvāja, when distressed by hunger in a lonely forest, accepted many cows from the carpenter Bṛibu; the moral being that men of inferior caste and low condition may distinguish themselves by their liberality. See Wilson's Note, Vol. III. p. 466.

The wide bush: the belt of underwood. Others would read *Urū-kaksha* as one word instead of *urū kaksha*, and explain it as the name of a man, son of a woman called Gangā.

33 *Chief*: *sūri*, as institutor of the sacrifice.

HYMN XLVI.

Indra.

THAT we may win us wealth and power we poets,
verily, call on thee :

In war men call on thee, Indra, the hero's lord, in
the steed's race-course call on thee.

2 As such, O wonderful, whose hand holds thunder,
praised as mighty, caster of the stone !

Pour on us boldly, Indra, kine and chariot-steeds,
ever to be the conqueror's strength.

3 We call upon that Indra who, most active, ever
slays the foe :

Lord of the brave, most manly, with a thousand
powers, help thou and prosper us in fight.

4 Richishama, thou forcest men as with a bull, with
anger, in the furious fray.

Be thou our helper in the mighty battle fought for
sunlight, water, and for life.

5 O Indra, bring us name and fame, enriching, mighti-
est, excellent,

Wherewith, O wondrous god, fair-visored, thunder-
armed, thou hast filled full this earth and heaven.

6 We call on thee, O king, mighty amid the gods, ruler
of men, to succour us.

All that is weak in us, excellent god, make firm :
make our foes easy to subdue.

The Rishi is Samyu. The metre is Brihatt (8 + 8 + 12 + 8) and Satobrihatt (12 + 8 + 12 + 8) in alternate stanzas.

3 *With a thousand powers : sahasramushka.* The reading of the Sāmaveda, *sahasramanyo*, is, as Professor Ludwig remarks, much more æsthetic.

4 *Richishama* : or, worthy of praise ! But the exact meaning of the epithet is somewhat uncertain.

5 *Fair-visored* : or, fair of cheek.

- 7 All strength and valour that is found, Indra, in
tribes of Nahushas, and all the splendid fame that
the five tribes enjoy,
Bring, yea, all manly powers at once.
- 8 Or, Maghavan, what vigorous strength in Tṛikshi
lay, in Druhyus or in Pāru's folk,
Fully bestow on us, that, in the conquering fray, we
may subdue our foes in fight.
- 9 O Indra, grant a happy home, a triple refuge triply
strong.
Bestow a dwelling-place on the rich lords and me,
and keep thy dart afar from these.
- 10 They who with minds intent on spoil subdue the foe,
boldly attack and smite him down,—
From these, O Indra Maghavan who lovest song, be
closest guardian of our lives.
- 11 And now, O Indra, strengthen us: come near and
aid us in the fight,
What time the feathered shafts are flying in the air,
the arrows with their sharpened points.
- 12 Give us, where heroes strain their bodies in the
fight, the shelter that our fathers loved.
To us and to our sons give refuge: keep afar all
unobserved hostility.

7 *Nahushas*: people, apparently distinct from the five Āryan tribes *par excellence*, and dwellers on or near the Indus. According to Sāyaṇa, human beings in general are meant, and Professor Roth explains the word as men generally, but with the special sense of stranger, or neighbour. See Muir, *O. S. Texts*, I. 179, 180.

8 *Tṛikshi*: a king so named, says Sāyaṇa. In another place he has the patronymic Trāsadasya, son of Trasadasyu. In *Druhyus* or in *Pāru's folk*: literally, 'in Druhyu or in Pāru,' the names of the eponyms of these tribes being used for the tribes themselves.

12 *To us and to our sons give refuge*: the commentator takes *achittam*, 'unobserved,' with *chardih*, and explains the words as 'armour unknown by the enemies.'

- 13 When, Indra, in the mighty fray thou urgest chargers
to their speed,
On the uneven road and on a toilsome path, like
falcons, eager for renown.
- 14 Speeding like rivers rushing down a steep descent,
responsive to the urging call,
That come like birds attracted to the bait, held in
by reins in both the driver's hands.

HYMN XLVII.

Indra, Etc.

- YEA, this is good to taste and full of sweetness,
verily it is strong and rich in flavour.
No one may conquer Indra in the battle when he
hath drunken of the draught we offer.
- 2 This sweet juice here had mightiest power to glad-
den: it boldened Indra when he slaughtered Vṛitra,
When he defeated Sambara's many onslaughts, and
battered down his nine-and-ninety ramparts.
- 3 This stirreth up my voice when I have drunk it:
this hath aroused from sleep my yearning spirit.
This sage hath measured out the six expanses from
which no single creature is excluded.

The deities or deified objects are various. Soma is the deity of stanzas 1—5, Indra of 6—19, of part of 20, of 21, and part of 31. The gods are the deities of the first Pāda of stanza 20, the Earth of the second, and Bṛihaspati of the third. The liberality of Prastoka son of Sṛinjala is eulogized in stanzas 22—25. The Car is the deified object of 26—28, and the Drum of 29, 30, and part of 31.

The Rishi is Garga Bhāradvāja. The metre is Bṛihatī in stanza 19, Anuṣṭup in 23, Gāyatrī in 24, Dvipadā in 25, Jagatī in 27, and Trisṭup in the rest.

3 *This sage hath measured out*: the creative acts of Indra are ascribed to Soma which inspirits him to perform them. *The six expanses*, are the two worlds, heaven and earth, and the three subdivisions of each; or, according to the commentator, heaven, earth, day, night, water, and plants.

- 4 This, even this, is he who hath created the breadth of earth, the lofty height of heaven.
This is the moisture in three headlong rivers. Soma supports the wide mid-air above us.
- 5 He found the wavy sea of brilliant colours in forefront of the Dawns who dwell in brightness.
This mighty one, the steer begirt by Maruts, hath propped the heavens up with a mighty pillar.
- 6 Drink Soma boldly from the beaker, Indra, in war for treasures, hero, Vṛitra-slayer!
Fill thyself full at the mid-day libation, and give us wealth, thou treasury of riches.
- 7 Look out for us, O Indra, as our leader, and guide us on to gain yet goodlier treasure.
Excellent guardian, bear us well through peril, and lead us on to wealth with careful guidance.
- 8 Lead us to ample room, O thou who knowest, to happiness, security, and sunlight.
High, Indra, are the arms of thee the mighty: may we betake us to their lofty shelter.
- 9 Set us on widest chariot-seat, O Indra, with two steeds best to draw, O lord of hundreds!
Bring us the best among all sorts of viands: let not the foe's wealth, Maghavan, subdue us.
- 10 Be gracious, Indra, let my days be lengthened: sharpen my thought as 'twere a blade of iron.

4 *In three headlong rivers*: perhaps the three unknown rivers Anjasi, Kuliṣi, and Virapatni, of I. 104. 4, which Benfey considers to be personifications of the clouds; but the meaning of the half-line is uncertain. "This Soma has deposited the ambrosia in its three principal (receptacles)."---Wilson.

9 *Let not the foe's wealth, Maghavan, subdue us*: it seems necessary to follow Professor Ludwig in taking *rāyaś* in the plural as the subject of the singular verb *tārīt*. Other examples of such an irregularity are found in the Veda.

- Approve whatever words I speak, dependent on thee,
and grant me thy divine protection.
- 11 Indra the rescuer, Indra the helper, hero who listens
at each invocation,
Śakra I call, Indra invoked of many. May Indra
Maghavan prosper and bless us.
- 12 May wealthy Indra as our good protector, lord of
all treasures, favour us with succour,
Baffle our foes, and give us rest and safety, and may
we be the lords of hero vigour.
- 13 May we enjoy the grace of him the holy, yea, may
we dwell in his auspicious favour.
May opulent Indra as our good protector drive from
us, even from afar, our foemen.
- 14 Like rivers rushing down a slope, O Indra, to thee
haste songs and prayers and linkèd verses.
Thou gatherest, thunderer! like wide-spread bounty
kine, water, drops, and manifold libations.
- 15 Who lauds him, satisfies him, pays him worship?
E'en the rich noble still hath found him mighty.
With power, as when one moves his feet alternate,
he makes the last precede, the foremost follow.
- 16 Famed is the hero as each strong man's tamer, ever
advancing one and then another.
King of both worlds, hating the high and haughty,
Indra protects the men who are his people.
- 17 He loves no more the men he loved aforesaid: he
turns and moves away allied with others.
Rejecting those who disregard his worship, Indra
victorious lives through many autumns.

13 This stanza is apparently the conclusion of the original hymn; a new hymn or fragment of a hymn begins with the following stanza.—L.

15 *With power*: he rules the fortunes of men according to his pleasure, setting up one and putting down another, making the first last and the last first.

18 In every figure he hath been the model : this is his only form for us to look on.

Indra moves multiform by his illusions ; for his bay steeds are yoked, ten times a hundred.

19 Here Twashtar, yoking to the car the bay steeds, hath extended sway.

Who will for ever stand upon the foeman's side, even when our princes sit at ease ?

20 Gods, we have reached a country void of pasture : the land, though spacious, was too small to hold us.

Brihaspati, provide in war for cattle ; find a path, Indra, for this faithful singer.

21 Day after day far from their seat he drove them, alike, from place to place, those darksome creatures.

The hero slew the meanly-huckstering Dâsas, Varchin and Šambara, where the waters gather.

18 "*Indra* presents himself as *Agni*, *Vishnu*, or *Rudra*, or any other deity who is the actual object of worship, and is really the deity to be adored : he is identifiable with each."—Wilson.

Ten times a hundred : "His chariots and horses are multiplied according to the forms in which he manifests himself : agreeably to the *Vaidāntik* interpretation of the stanza, *Indra* is here identified with *Parameṣwara*, the supreme first cause, identical with creation."—Wilson.

19 *Twashtar* : supposed by the commentator to be identified with *Indra* ; but this is unnecessary. The *sway* may be merely the authority which *Twashtar* exercises in yoking the chariot-steeds for *Indra*.

Who will for ever stand upon the foeman's side? : that is, *Indra* will not always favour our enemies, even when, as is now the case, our nobles are not engaged in war.—L.

21 *Indra* is represented as having put to flight the dark aborigines and slain the niggardly demons or savages *Varchin* and *Šambara*. See IV. 30. 14, 15.

- 22 Out of thy bounty, Indra, hath Prastoka bestowed
ten coffers and ten mettled horses.
We have received in turn from Divodāsa Śambara's
wealth, the gift of Atithigva.
- 23 Ten horses and ten treasure-chests, ten garments as
an added gift,
These and ten lumps of gold have I received from
Divodāsa's hand.
- 24 Ten cars with extra steed to each, for the Atharvans
hundred cows,
Hath Asvatha to Pāyu given.
- 25 Thus Srinjaya's son honoured the Bharadvājas,
recipients of all noble gifts and bounty.
- 26 Lord of the wood, be firm and strong in body : be,
bearing us, a brave victorious hero.
Show forth thy strength, compact with straps of
leather, and let thy rider win all spoils of battle.
- 27 Its mighty strength was borrowed from the heaven
and earth : its conquering force was brought from
sovrans of the wood.
Honour with holy gifts the car like Indra's bolt, the
car bound round with straps, the vigour of the
floods,
- 28 Thou bolt of Indra, vanguard of the Maruts, close
knit to Varuṇa and child of Mitra,—
As such, accepting gifts which here we offer, receive,
O godlike chariot, these oblations.

22 *Prastoka*, *Divodāsa*, and *Atithigva* are names of one and the same prince, who is called also *Asvatha*, and *Sārṇjaya* or son of *Srinjaya*.

24 *For the Atharvans* : for the Rishis of the family of Atharvan, says *Sāyana*. *Pāyu* : the brother of Garga the Rishi of the hymn.

This stanza consists of two Pādas only instead of four.

26 *Lord of the wood* : forest tree, that is the timber of which the car is made. This car is the deified object of this and the two following stanzas.

- 29 Send forth thy voice aloud through earth and heaven,
and let the world in all its breadth regard thee ;
O drum, accordant with the gods and Indra, drive
thou afar, yea, very far, our foemen.
- 30 Thunder out strength and fill us full of vigour : yea,
thunder forth and drive away all dangers.
Drive hence, O war-drum, drive away misfortune :
thou art the fist of Indra : show thy firmness.
- 31 Drive hither those, and these again bring hither :
the war-drum speaks aloud as battle's signal.
Our heroes, winged with horses, come together. Let
our car-warriors, Indra, be triumphant.

HYMN XLVIII.

Agni and others.

SING to your Agni with each song, at every sacrifice,
for strength.

Come, let us praise the wise and everlasting god,
even as a well-beloved friend,

29 *O drum* : the *dundubhi* addressed and glorified in these concluding verses was a sort of loud kettle-drum, like that still used.

31 Drive to us the cows of the enemy and send our own cows home in safety. *Gāh*, cows, is understood with *amāh*, those, and *imāh*, these.

The Rishi is Samyu. Agni is the deity of stanzas 1–10; the Maruts of 11–15, 20, 21; Pūshan of 16–19; the Maruts, or Heaven and Earth, or Pṛiṇi of 22. The metres are also various : 1, 3, 5, 9, 14, 19, 20 are Brihatī (8 + 8 + 12 + 8); 2, 4, 10, 12, 17, Satobrihatī (12 + 8 + 12 + 8); 6, 8, Mahā-satobrihatī (a lengthened form of the preceding); 7, Mahābrihatī (8 × 4 + 12); 11, 16 Kakup (8 + 12 + 8); 13, 18, Pura ushṇīh (12 + 8 + 8); 15 Atijagatī (13 × 4); 21 Yavamadhya Mahābrihatī (a modified form of M.); 22 Anuṣṭup (8 × 4). But the metres of these verses are somewhat irregular, some lines being defective and others having too many syllables, and I have not always reproduced exactly the prescribed numbers.

1 *Come, let us sing* : it seems necessary to take the singular verb with the plural pronoun.

- 2 The son of strength; for is he not our gracious lord?
 Let us serve him who bears our gifts.
 In battle may he be our help and strengthener, yea,
 be the saviour of our lives.
- 3 Agni, thou beamest forth with light, great hero,
 never changed by time.
 Shining, pure Agni! with a light that never fades,
 beam with thy fair beams brilliantly.
- 4 Thou worshipping great gods: bring them without
 delay by wisdom and thy wondrous power.
 O Agni, make them turn hither to succour us. Give
 strength, and win it for thyself.
- 5 He whom floods, stones, and trees support, the off-
 spring of eternal law,
 He who when rubbed with force is brought to life
 by men upon the lofty height of earth,
- 6 He who hath filled both worlds full with his brilliant
 shine, who hastens with his smoke to heaven,
 He made himself apparent through the gloom by
 night, the red Bull in the darksome nights, the
 red Bull in the darksome nights.
- 7 O Agni, with thy lofty beams, with thy pure bril-
 liancy, O god,
 Kindled, most youthful one! by Bharadvāja's hand,
 shine on us, O pure god, with wealth, shine,
 purifier! splendidly.
- 8 Thou art the lord of house and home of all the tribes,
 O Agni, of all tribes of men.
 Guard with a hundred forts thy kindler from dis-
 tress, through hundred winters, youngest god!
 and those who make thy singers rich.

2 *Who bears our gifts*: conveys our sacrificial offerings to the gods.

5 *Floods, stones, and trees*: the waters that are mixed with the Soma-juice, the press-stones which crush the plant, and the wood which produces the fire by attrition or feeds it as fuel. *The lofty height of earth*: the altar.

- 9 Wonderful, with thy favouring help, send us thy bounties, gracious lord.
Thou art the charioteer, Agni, of earthly wealth :
find rest and safety for our seed.
- 10 With guards unfailing never negligent speed thou our children and our progeny.
Keep far from us, O Agni, all celestial wrath and wickedness of godless men.
- 11 Hither, O friends, with newest song drive the milch-cow Sabardughâ :
Loose her who never turns away ;
- 12 Who for the host of Maruts bright with native sheen hath shed immortal fame like milk,
Whom the impetuous Maruts look upon with love, who moves in splendour on their ways.
- 13 For Bharadvâja she poured down in days of old
The milch-cow yielding milk for all, and food that gives all nourishment.
- 14 Your band, like Indra passing wise, with magic power like Varuṇa,
Like Aryaman joy-giving, bringing plenteous food like Viṣṇu, for my wish, I praise.
- 15 Bright is the host of Maruts, mighty is their roar :
may they bring Pūshan free from foes,
May they bring hither hundreds, thousands for our men : may they bring hidden stores to light, and make wealth easy to be found.

11 *Sabardughâ* : the general name of the cow or cows milked at sacrifices.

12 The sacrificial cow is here identified with Pṛiṣṇi, the mother of the Maruts.

13 According to my version, which follows that of Professor Ludwig, Pṛiṣṇi should be the deity of this stanza. Sâyana explains it differently : O Maruts, milk, etc.

14 *Your band* : the Marut host. *For my wish* : that I may obtain my wish ; "for the distribution of wealth."—Wilson.

- 16 Haste to me, Pūshan, in thine ear, bright deity ! I
fain would speak :
Most sinful is our foeman's hate.
- 17 Tear not up by the roots the Kākambīra tree : destroy
thou all malignity.
Let them not snare by day the neck of that celestial
bird the Sun.
- 18 Uninjured let thy friendship be, like the smooth
surface of a skin,
A flawless skin, containing curds, full to the mouth,
containing curds.
- 19 For thou art high above mankind, in glory equal to
the gods.
Therefore, O Pūshan, look upon us in the fight :
now help us as in days of old.
- 20 May the kind excellence of him the kind, loud
roarers ! be our guide,
Be 'it the god's, O Maruts, or a mortal man's who
worships, ye most holy ones !
- 21 They whose high glory in a moment like the god,
the Sun, goes round the space of heaven,
The Maruts have obtained bright strength, a sacred
name, strength that destroys the Vṛitras, strength
Vṛitra-destroying, excellent.

17 *The Kākambīra tree* : according to Sāyana, *kākambīra* means literally 'crow-bearer : ' 'with its progeny of crows.'—Wilson. It is apparently the name of some umbrageous tree, and in this place implies metaphorically Śamyu the Ṛishi of the hymn with his many branches of sons and grandsons.

Let them not snare : let not our enemies deprive us of the sunlight : the sun being frequently called a bird, those who would deprive the speaker of the light of day are regarded as fowlers.

18 *Containing curds* : "Such a skin of curds, Sāyana says, is always carried in Pūshan's chariot."—Wilson.

20 *The god's* : Agni's.

- 22 Once, only once, the heaven was made, once, only once, the earth was formed.
Once only Pṛiṣṇi's milk was shed : no second, after this, is born.

HYMN XLIX.

Viṣvedevas.

- I LAUD with newest songs the righteous people,
Mitra and Varuṇa who make us happy.
Let them approach, here let them listen,—Agni,
Varuṇa, Mitra, lords of fair dominion.
- 2 Him, to be praised at each tribe's sacrifices, the
two young matrons' sober-minded herald,
The son of strength, the child of Heaven, the signal
of sacrifice, red Agni will I worship.
- 3 Unlike in form are the red god's two daughters :
one is the Sun's, and stars bedeck the other.
Apart, the sanotifiers, in succession, come to the
famed hymn, praised in holy verses.
- 4 I with a lofty song call hither Vāyu, all-bounteous,
filler of his car, most wealthy.
Thou, sage, with bright path, lord of harnessed
horses, most holy, promptly honourest the prudent.

22 Heaven and earth, having once been made or brought forth, are permanent. Pṛiṣṇi, the mother of the Maruts, has once for all given birth to her brood. *No second* : *ṣardhaḥ*, host (of Maruts, is understood with *anyaḥ*).

The Ṛishi is Rijiṣvan of the family of Bharadvāja, to whom the three following hymns also are attributed. The metre is Triṣṭup, with Śakvari (14 × 4) in the last stanza.

2 *The two young matrons*, are Heaven and Earth. *The child of Heaven* : or of Dyaus or Dyū.

3 *Two daughters* : Day and Night.

4 *Filler of his car* : with wealth to reward his worshippers. *The prudent* : the wise worshipper.

- 5 That chariot of the Asvins, fair to look on, pleaseth
me well, yoked with a thought, refulgent,
Wherewith, Nâsatyas, chiefs, ye seek our dwelling,
to give new strength to us and to our children.
- 6 Bulls of the Earth, O Vâta and Parjanya, stir up for
us the regions of the water.
Hearers of truth, ye, sages, world-supporters, in-
crease his living wealth whose songs delight you.
- 7 So may Sarasvatî, the hero's consort, brisk with rare
life, the lightning's child, inspire us,
And, with the Dames accordant, give the singer a
refuge unassailable and flawless.
- 8 I praise with eloquence him who guards all pathways.
He, when his love impelled him, went to Arka.
May he vouchsafe us gear with gold to grace it :
may Pûshan make each prayer of ours effective.

6 *Bulls of the Earth* : or of Prithivî as identified with Prîṣni. *Vâta* is another name of Vâyû, the Wind-god; and *Parjanya* is the Rain-cloud personified.

Hearers of truth : the Maruts are thus addressed, as making true or realizing the prayers of men to which they listen. I follow Sâyana's interpretation of the second half of the stanza.

7 *The hero's consort* : *virapatnî* : according to Sâyana, she whose husband is the hero Prajâpati, or, the protectress of heroes. The River-god Sarasvân or Sarasvat is more usually considered to be the consort of Sarasvatî, who, originally a River-goddess, appears in this place in her later and present-day character of the goddess of learning and eloquence. See Note, borrowed from Muir, on I. 3. 10. *The Dames* : Gnâs, or consorts of the gods.

8 *Him who guards all pathways* : Pûshan, the special protector of travellers and guardian of roads and paths. See I. XLII.

Arka : the Sun, to whom Pûshan appears to have gone both as an envoy on behalf of the other gods when Sûryâ was to be given in marriage, and as a suitor on his own account. Sûryâ, it may be remembered, chose the Asvins to be her husbands. See I. 116. 17. I follow Professor Pischel (*Vedische Studien*, I. pp. 1—52) in his interpretation of this difficult stanza.

- 9 May herald Agni, fulgent, bring for worship Twash-
tar adored in homes and swift to listen,
Glorious, first to share, the life-bestower, the ever-
active god, fair-armed, fair-handed.
- 10 Rudra by day, Rudra at night we honour with these
our songs, the universe's father.
Him great and lofty, blissful, undecaying let us call
specially as the sage impels us.
- 11 Ye who are youthful, wise, and meet for worship,
come, Maruts, to the longing of the singer.
Coming, as erst to Angiras, O heroes, ye animate
and quicken e'en the desert.
- 12 Even as the herdsman driveth home his cattle, I
urge my songs to him the strong swift hero.
May he, the glorious, lay upon his body the singer's
hymns, as stars bedeck the heaven.
- 13 He who for man's behoof in his affliction thrice
measured out the earthly regions, Vishnu—
When one so great as thou affordeth shelter, may we
rejoice with wealth, ourselves and children.
- 14 Sweet be this song of mine to Ahirbudhnya, Parvata,
Savitar, with Floods and Lightnings ;
Sweet, with the Plants, to gods who seek oblations.
May liberal Bhaga speed us on to riches.

10 *The sage* : the wise, that is, wisdom-giving, Soma.

11 *As erst to Angiras* : *angirasvat* ; 'like rays (of light).'—Wilson ;
'like the Angirasas.'—Both ; 'like messengers of the gods.'—Grass-
mann.

12 *The strong swift hero* : Vishnu seems to be intended, and not
the company of Maruts as Sâyana explains the passage, taking *virâgya*
as an adjective = heroic or powerful.

14 *Ahirbudhnya* : the dragon of the deep, or 'leviathan of the Sea of
Heaven,' the distant, invisible and deified being who presides over
the firmament.

- 15 Give riches borne on cars, with many heroes, contenting men, the guard of mighty Order.
Give us a lasting home that we may battle with godless bands of men who fight against us, and meet with tribes to whom the gods are gracious.

HYMN L.

Viṣvedevas.

- I CALL with prayers on Aditi your goddess, on Agni, Mitra, Varuṇa for favour,
On Aryaman who gives unasked, the gracious, on gods who save, on Savitar and Bhaga.
- 2 Visit, to prove us free from sin, O Sūrya, lord of great might, the bright gods sprung from Dakṣha, Twice-born and true, observing sacred duties, holy and full of light, whose tongue is Agni.
- 3 And, O ye Heaven and Earth, a wide dominion, O ye most blissful worlds, our lofty shelter,
Give ample room and freedom for our dwelling, a home, ye hemispheres, which none may rival.

15 *The guard of mighty Order*: the wealth that enables men to institute the law-ordained sacrifices. *To whom the gods are gracious*: 'to whom the gods come to accept libations.' I follow Sāyaṇa in thus distinguishing *ādeviḥ* from *adevīḥ*, godless.

Various deities are addressed. The metre is Trisṭup.

2 *Visit, to prove us free from sin*: visit and invite the gods to come and bear witness to our innocence before the all-seeing Sun. The word *andāśtve* in the locative case (in sinlessness) is used with a dative signification. *Sprung from Dakṣha*: Dakṣha is a creative Power associated with Aditi, and therefore sometimes identified with Prajāpati. Sāyaṇa explains *dakṣhapitrīn* in his commentary on vii. 66. 2, as 'preservers or lords of strength,' and the compound may have this meaning in this passage also. *Twice-born*: having two births or manifestations, dwelling in heaven and appearing also on earth.

Whose tongue is Agni: who consume oblations by means of the fire.

3 *Ye hemispheres*: *dishane*; literally, 'two bowls,' a frequently-occurring expression for heaven and earth.

- 4 This day invited may the sons of Rudra, resistless,
excellent, stoop down to meet us ;
For when beset with slight or sore affliction we ever
call upon the gods, the Maruts ;
- 5 With whom the goddess Rodasī hath mingled, whom
Pūshan follows bringing ample bounty.
What time ye hear our call and come, O Maruts,
upon your separate path all creatures tremble.
- 6 With a new hymn extol, O thou who singest, the
lover of the song, the hero Indra.
May he, exalted, hear our invocation, and grant us
mighty wealth and strength when lauded.
- 7 Give full protection, friends of man, ye Waters, give
health and comfort to our sons and grandsons.
For ye are our most motherly physicians, parents of
all that standeth, all that moveth.
- 8 May Savitar come hither and approach us, the god
who rescues, holy, golden-handed,
The god who bounteous as the face of Morning dis-
closes precious gifts for him who worships.
- 9 And thou, O son of strength, do thou turn hither
the gods to-day to this our holy service.
May I for evermore enjoy thy bounty, and, Agni,
by thy grace be rich in heroes.
- 10 Come also to my call, O ye Nāsatyas, yea, verily,
through my prayers, ye holy sages.
As from great darkness ye delivered Atri, protect
us, chiefs ! from danger in the conflict.
- 11 O gods, bestow upon us riches, splendid with strength
and heroes, bringing food in plenty.
Be gracious, helpful gods of earth, of heaven, born
of the cow, and dwellers in the waters.

5 *Rodasī* : the consort of Rudra. See Vol. I., Index.

10 *Ye delivered Atri* : See Vol. I., Index.

11 *Born of the cow* : the Maruts, sons of the cow Pṛiṣṇi, according to Sāyana. The gods of heaven are said to be the Ādityas, those of earth the Vasus, and those of water, that is, the firmament, the Rudras. Roth explains *gojātāḥ* as 'born of the starry heaven.'

- 12 May Rudra and Sarasvatī, accordant, Vishṇu and
Vāyu, pour down gifts and bless us;
Ribhukshan, Vāja, and divine Vidhātā, Parjanya,
Vāta make our food abundant.
- 13 May this god Savitar, the lord, the offspring of
waters, pouring down his gifts be gracious,
And, with the gods and Dames accordant, Twashtar;
Dyaus with the gods and Prithivī with oceans.
- 14 May Aja-Ekapād and Ahirbudhnya, and Earth and
Ocean hear our invocation.
All gods who strengthen Law, invoked and lauded,
and holy texts uttered by sages, help us.
- 15 So with my thoughts and hymns of praise the child-
ren of Bharadvāja sing aloud to please you.
The Dames invoked, and the resistless Vasus, and
all ye holy ones have been exalted.

12 This and the four following stanzas form a new hymn, or are a recapitulation, with additions, of the preceding verses.

And divine Vidhātā : or, 'the divine Disposer.'

14 *Aja-Ekapād* : according to Roth, probably a genius of the storm, 'the stormer of one foot.' See II. 31. 6. But *Aja* may signify 'unborn' rather than 'driver,' and the Sun may be intended, in accordance with the explanation of the commentators. *Aja-Ekapād* is called in X. 65. 13. the bearer of heaven, "and the ascription of one foot to the Sun might be due to his appearance alone in the sky as opposed to the Dawns and the Aṣvins." See Wallis, *Cosmology of the Rigveda*, p. 54. M. Bergaigne says : "Aja-Ekapād, then is the "unborn who has only one foot," that is to say, "who dwells in the single isolated world, the place of mystery," in opposition to the god who manifests himself in divers worlds, to Agni or Soma in their various visible forms." See *La Religion Védique*, III. pp. 20—25.

15 Sāyana interprets the first line somewhat differently : "Thus do my sons the Bharadvājas worship the gods with sacred rites and hymns."

HYMN LI.

Viṣvedevas.

THAT mighty eye of Varuṇa and Mitra, infallible and dear, is moving upward.

The pure and lovely face of holy Order hath shone like gold of heaven in its arising.

2 The sage who knows these gods' three ranks and orders, and all their generations near and distant, Beholding good and evil acts of mortals, Sûra marks well the doings of the pious.

3 I praise you guards of mighty law eternal, Aditi, Mitra, Varuṇa, the noble,

Aryaman, Bhaga, all whose thoughts are faithful : hither I call the bright who share in common.

4 Lords of the brave, infallible, foe-destroyers, great kings, bestowers of fair homes to dwell in,

Young, heroes, ruling heaven with strong dominion, Âdityas, Aditi I seek with worship.

5 O Heaven our father, Earth our guileless mother, O brother Agni, and ye Vasus, bless us.

Grant us, O Aditi and ye Âdityas, all of one mind, your manifold protection.

6 Give us not up to any evil creature, as spoil to wolf or she-wolf, O ye holy.

For ye are they who guide aright our bodies, ye are the rulers of our speech and vigour.

The metre is Ushnih (8 + 8 + 12) in stanzas 13—15; Anushtub in 16, and Trishtub in the rest of the hymn.

1 *Eye of Varuṇa and Mitra* : the Sun.

2 *Three ranks and orders* : according to Sâyana, the three cognizable worlds or stations of the gods, the earth of the Vasus, the firmament of the Rudras, and heaven of the Âdityas. *Sûra* : Sârya; the Sun.

3 *Who share in common* : *sadhanya*; according to Sâyana, *dhanasahita*, 'accompanied by wealth.'

- 7 Let us not suffer for the sin of others, nor do the deed which ye, O Vasus, punish.
Ye, universal gods ! are all-controllers : may he do harm unto himself who hates me.
- 8 Mighty is homage : I adopt and use it. Homage hath held in place the earth and heaven.
Homage to gods ! Homage commands and rules them. I banish even committed sin by homage.
- 9 You furtherers of Law, pure in your spirit, infallible, dwellers in the home of Order,
To you all heroes mighty and far-seeing I bow me down, O holy ones, with homage.
- 10 For these are they who shine with noblest splendour ; through all our troubles these conduct us safely—
Varuṇa, Mitra, Agni, mighty rulers, true-minded, faithful to the hymn's controllers.
- 11 May they, Earth, Aditi, Indra, Bhaga, Pūshan increase our laud, increase the fivefold people.
Giving good help, good refuge, goodly guidance, be they our good deliverers, good protectors.
- 12 Come now, O gods, to your celestial station : the Bharadvājas' priest entreats your favour.
He sacrificing, fain for wealth, hath honoured the gods with those who sit and share oblations.

7 *Let us not suffer for the sin of others* : so, VII. 86. 5. "Loose us from sins committed by our fathers." Compare also Taittiriya Brāhmaṇa, III. 7. 12. 3. cited by Muir, *O. S. T.*, V. 66. "May Agni free me from the sin which my mother or my father committed when I was a babe unborn."

10 *The hymn's controllers* : 'those who are prominent in (their) praise.'—Wilson.

11 *The fivefold people* : *pancha janāḥ* ; the five Āryan tribes ; 'the five orders of beings.'—Wilson.

12 This stanza is difficult, and I do not thoroughly understand it.

- 13 Agni, drive thou the wicked foe, the evil-hearted thief away,
Far, far, lord of the brave ! and give us easy paths.
- 14 Soma, these pressing-stones have called aloud to win thee for our friend.
Destroy the greedy Paṇi, for a wolf is he.
- 15 Ye, O most bountiful, are they who, led by Indra, seek the sky.
Give us good paths for travel : guard us well at home.
- 16 Now have we entered on the road that leads to bliss, without a foe,
The road whereon a man escapes all enemies and gathers wealth.

HYMN LII.

Viṣvedevas.

THIS I allow not in the earth or heaven, at sacrifice or in these holy duties.
May the huge mountains crush him down : degraded be Atiyāja's sacrificing patron.

14 *Paṇi* : either one of the envious demons who steal away the light, or the avaricious and niggardly trafficker who offers no sacrifices to the gods.

15 *Ye, O most bountiful* : all ye gods.

16 These four concluding stanzas, in changed metres, are a prayer for protection on a journey. Professor Grassmann banishes them, together with stanzas 11 and 12, to the Appendix as being in his opinion later additions to the original hymn.

The metre is Trisṭup in stanzas 1—6, 13, and 15—17; Gāyatrī in 7—12; and Jagatī in 14.

1 According to Sāyana, Rijiṣvan curses a rival Ṛishi Atiyāja : but the name Atiyāja (from *ati* and *yaj*) seems to be employed expressly to signify one who over-sacrifices, that is, sacrifices more than is necessary or prescribed, superfluity, as well as deficiency, being a fault that causes a sacrifice to fail. See Ludwig. IV. 220.

- 2 Or he who holds us in contempt, O Maruts, or seeks
to blame the prayer that we are making,
May agonies of burning be his portion. May the
sky scorch the man who hates devotion.
- 3 Why then, O Soma, do they call thee keeper of
prayer? why then our guardian from reproaches?
Why then beholdest thou how men revile us? Cast
thy hot dart at him who hates devotion.
- 4 May Mornings as they spring to life protect me, and
may the Rivers as they swell preserve me.
My guardians be the firmly-seated mountains: the
Fathers, when I call on gods, defend me.
- 5 Through all our days may we be healthy-minded, and
look upon the Sun when he arises.
Grant this the treasure-lord of treasures, coming,
observant, oftenest of gods, with succour.
- 6 Most near, most oft comes Indra with protection, and
she, Sarasvatî, who swells with rivers;
Parjanya, bringing health with herbs, and Agni,
well lauded, swift to listen, like a father.
- 7 Hear this mine invocation; come hither, O universal
gods.
Be seated on this holy grass.
- 8 To him who comes to meet you, gods, with offerings
bathed in holy oil—
Approach ye, one and all, to him.
- 9 All sons of immortality shall listen to the songs we
sing,
And be exceeding good to us.

5 *Treasure-lord of treasures*: Agni, from whom, or through whom,
all blessings come to the pious.

9 *Sons of immortality*: according to the scholiast, 'sons of the
immortal' (Prajâpati, regarded as the progenitor of gods and men).

- 10 May all the gods who strengthen Law, with Ritus,
listening to our call,
Be pleased with their appropriate draught.
- 11 May Indra with the Marut host, with Twashtar,
Mitra, Aryaman,
Accept the laud and these our gifts.
- 12 O Agni, priest, as rules ordain, offer this sacrifice
of ours,
Remembering the heavenly folk.
- 13 Listen, All-gods, to this mine invocation, ye who
inhabit heaven, and air's mid-regions,
All ye, O holy ones, whose tongue is Agni, seated
upon this sacred grass, be joyful.
- 14 May the All-gods who claim our worship hear my
thought; may the two world-halves hear it, and
the waters' child.
Let me not utter words that ye may disregard.
Closely allied with you may we rejoice in bliss.
- 15 And those who, mighty, with the wiles of serpents,
were born on earth, in heaven, where waters
gather—
May they vouchsafe us life of full duration. May
the gods kindly give us nights and mornings.
- 16 At this my call, O Agni and Parjanya, help, swift
to hear, my thought and our laudation.
One generates holy food, the other offspring, so
grant us food enough with store of children.

10 *With Ritus*: together with the Seasons personified; or, at the prescribed seasons, as Sâyana explains.

13 *All-gods*: *Vîṣve devâh*, or universal gods.

14 *The waters' child*: Agni.

15 *With the wiles of serpents*: *ahimâṃyâh*; according to Sâyana, 'possessed of the wisdom or knowledge that kills.'

16 *The other offspring*: Parjanya, the personified Rain-cloud, produces corn and food offered in sacrifice, and Agni indirectly promotes the procreation of children.

- 17 When holy grass is strewn and fire enkindled, with
hymn and lowly homage I invite you.
All-gods, to-day in this our great assembly rejoice,
ye holy, in the gifts we offer.

HYMN LIII.

Pûshan.

- Lord of the path, O Pûshan, we have yoked and
bound thee to our hymn,
Even as a car, to win the prize.
2 Bring us the wealth that men require, a manly
master of a house
Free-handed with the liberal meed.
3 Even him who would not give, do thou, O glowing
Pûshan, urge to give,
And make the niggard's soul grow soft.
4 Clear paths that we may win the prize; scatter our
enemies afar.
Strong god, be all our thoughts fulfilled.
5 Penetrate with an awl, O sage, the hearts of avaricious churls,
And make them subject to our will.
6 Thrust with thine awl, O Pûshan: seek that which
the niggard's heart holds dear,
And make him subject to our will.
7 Tear up and rend in pieces, sage, the hearts of avaricious churls,
And make them subject to our will.

The Rîshi of this hymn, and of all the remaining hymns of this Book except the last, is Bharadvâja. The metre is Anushtub in stanza 8, and Gâyatri in the rest.

1 *Lord of the path*: custodian of roads and guide of travellers.
To win the prize: or, to win us wealth or food.

2 *Master of a house*: a householder who will institute sacrifices and liberally reward the officiating priests.

4 *Win the prize*: or, win us wealth, or food.

5 *With an awl*: 'with a goad.'—Wilson.

- 8 Thou, glowing Pūshan, carriest an awl that urges men to prayer;
Therewith do thou tear up and rend to shreds the heart of every one.
- 9 Thou bearest, glowing lord! a goad with horny point that guides the cows:
Thence do we seek thy gift of bliss.
- 10 And make this hymn of ours produce kine, horses, and a store of wealth
For our delight and use as men.

HYMN LIV.

Pūshan.

- O PŪSHAN, bring us to the man who knows, who shall direct us straight,
And say unto us, It is here.
- 2 May we go forth with Pūshan who shall point the houses out to us
And say to us, These same are they.
- 3 Unharmed is Pūshan's chariot wheel; the box ne'er falleth to the ground,
Nor doth the loosened felly shake.

9 *With horny point*: the exact meaning of *gōopasā* is uncertain. Others explain it as 'director of cattle;' 'furnished with leathern thongs;' 'cow-tailed.'

This hymn and the five following have been translated by Dr. Muir, *Original Sanskrit Texts*, V. 176—180. Professor Peterson also gives a translation of Hymns LIII—LVII. in his *Hymns from the R̥gveda* (Bombay Sanskrit Series No. XXXVI).

The metre is Gâyatri.

1 This stanza, Sāyana says, is to be muttered by one who seeks his lost property. *The man who knows*: the wise man or wizard.

2 *These same are they*: these are the houses in which the stolen property is concealed.

3 *The box*: basket, or inner part of the car. Professor Wilson, following Sāyana, translates: "The discus of Pūshan does not destroy; its sheath is not discarded, its edge harms not us." But the three things mentioned are evidently parts of Pūshan's chariot.

- 4 Pūshan forgetteth not the man who serveth him with
offered gift :
That man is first to gather wealth.
- 5 May Pūshan follow near our kine ; may Pūshan keep
our horses safe :
May Pūshan gather gear for us.
- 6 Follow the kine of him who pours libations out and
worships thee ;
And ours who sing thee songs of praise.
- 7 Let none be lost, none injured, none sink in a pit
and break a limb.
Return with these all safe and sound.
- 8 Pūshan who listens to our prayers, the strong whose
wealth is never lost,
The lord of riches, we implore.
- 9 Ne'er let us suffer scathe or harm, O Pūshan, under
thy control :
We here are they who sing thy praise.
- 10 From out the distance, far and wide, may Pūshan
stretch his right hand forth,
And drive our lost again to us.

HYMN LV.

Pūshan.

Son of deliverance, come, bright god ! Let us twain
go together : be our charioteer of sacrifice.

7 *With these* : cows.

8 We pray to Pūshan for the safety of our property because he is the lord of wealth, he himself loses nothing that is his, and he always listens to our prayers.

The metre is Gâyatri.

1 *Son of deliverance* : that is, 'deliverer,' one who gives men ample room and freedom. Sâyana explains *vimucho napât* in another place as 'offspring of the cloud.' See I. 42. 1. Here, he says, the meaning is, 'son of Prajâpati, who at the creation sends forth from himself all creatures.' Roth explains *vimuch* as 'unyoking' horses at the end of a journey. Pūshan would then be 'the son of return,' the god who brings travellers safely home, which is one of his especial functions.

- 2 We pray for wealth to thee most skilled of charioteers,
with braided hair,
Lord of great riches, and our friend.
- 3 Bright god whose steeds are goats, thou art a stream
of wealth, a treasure-heap,
The friend of every pious man.
- 4 Pūshan, who driveth goats for steeds, the strong and
mighty, who is called
His sister's lover, will we laud.
- 5 His mother's suitor I address. May he who loves
his sister hear,
Brother of Indra, and my friend.
- 6 May the sure-footed goats come nigh, conveying
Pūshan on his car,
The god who visiteth mankind.

HYMN LVI.

Pūshan.

WHOSO remembers Pūshan as eater of mingled curd
and meal
Need think no more upon the god.

2 *With braided hair*: *kapardinam*; an epithet of Rudra also. See I. 114. 1.

4 *His sister's lover*: according to Sâyana, Pūshan's sister is Ushas or Dawn.

5 *His mother's suitor*: Sâyana explains *mātur didhisham* as *ratreṣṣu patim*, lord or husband of Night. Probably Sūryā is intended. See Bergaigne, *La Religion Védique*, II. 428. Compare also Book VI. 48. 8.

Brother of Indra: as an Āditya or son of Aditi.

6 *Sure-footed*: *niṣṛimbhāḥ*: this word does not occur elsewhere and its meaning is uncertain. Wilson renders it 'harnessed,' and other explanations have been proposed, but as Dr. Muir observes: "All seems guess work."

The metre is Gâyatri in stanzas 1—5, and Anuṣṭup in 6.

1 *Eater of mingled curd and meal*: *karambhāt*; *karambha* was some soft food, a sort of gruel, offered especially to Pūshan.

I have followed Professor Ludwig in my translation of this difficult passage, the meaning seeming to be that in setting before Pūshan the

- 2 And he is best of charioteers. Indra, the hero's
lord, allied
With him as friend, destroys the foes.
- 3 And there the best of charioteers hath guided
through the speckled cloud
The golden wheel of Sûra's car.
- 4 Whate'er we speak this day to thee, wise, wondrous
god whom many praise,
Give thou fulfilment of our thought.
- 5 Lead on this company of ours, that longs for kine,
to win the spoil :
Thou, Pûshan, art renowned afar.
- 6 Prosperity we crave from thee, afar from sin and
near to wealth,
Tending to perfect happiness both for to-morrow
and to-day.

HYMN LVII.

Indra and Pûshan.

- INDRA and Pûshan will we call for friendship and
prosperity
And for the winning of the spoil.
- 2 One by the Soma sits to drink the juice from both
the ladles poured :
The other longs for curd and meal.

food that he loves the worshipper has done all that is necessary to secure his help. Sâyana's explanation is much the same if 'a god' be substituted for 'the god' in line 2, that is, Pûshan alone is sufficient : the worshipper need think upon no other god.

3 Pûshan seems to be intended. He is said to have driven the Sun's wheel *parushe gavi*, literally, 'in the brindled bull,' meaning apparently, the speckled cloud, or train of variegated clouds. "He, the impeller, the chief of charioteers (Pûshan), ever urges on that golden wheel (of his car) for the radiant sun."—Wilson. Others think that the verse refers to Indra's pressing down the wheel of the Sun from the mountain of cloud and bringing back the light. See Peterson, *Hymns from the Rîgveda*, p. 171.

The metre is Gâyatri.

- 3 Goats are the bearers of the one: the other hath
bay steeds at hand;
With both of these he slays the fiends.
- 4 When Indra, wondrous strong, brought down the
streams, the mighty water-floods,
Pûshan was standing by his side.
- 5 To this, to Pûshan's favouring love, and Indra's,
eagerly we cling,
As to the branches of a tree.
- 6 Like as a charioteer draws in his reins, so draw we
Pûshan near,
And Indra, for our great success.

HYMN LVIII.

Pûshan.

- LIKE heaven art thou: one form is bright, one holy,
like day and night dissimilar in colour.
All magic powers thou aidest, self-dependent! Aus-
picious be thy bounty here, O Pûshan.
- 2 Goat-borne, the guard of cattle, he whose home is
strength, inspirer of the hymn, set over all the
world.
Brandishing here and there his lightly-moving goad,
beholding every creature, Pûshan, god, goes forth.
- 3 O Pûshan, with thy golden ships that travel across
the ocean, in the air's mid-region,

3 *The fiends*: the Vṛitras, the demons of drought, or enemies in general.

The metre of stanza 2 is Jagatī, and of the rest Trishtubh.

1 *One holy*: 'venerable.'—Wilson. This is apparently a euphemism for 'dark.' Pûshan is here regarded as the sun present by day and even in his absence regulating the night also. According to Professor Ludwig, he is represented as the summer Sun and the winter Sun.

Thou aidest: 'thou exerciseest.'—Muir.

Thou goest on an embassy to Sûrya, subdued by love, desirous of the glory.

- 4 Near kinsman of the heaven and earth is Pûshan, liberal, lord of food, of wondrous lustre,
Whom strong and vigorous and swiftly-moving, subdued by love, the deities gave to Sûryâ.

HYMN LIX.

Indra-Agni.

I WILL declare, while juices flow, the manly deeds that ye have done :

Your fathers, enemies of gods, were smitten down, and, Indra Agni, ye survive.

- 2 Thus, Indra, Agni, verily your greatness merits loftiest praise.

3 *Subdued by love* : of Sûryâ, the daughter of the Sun. See VI. 49. 8. *Of the glory* : of winning Sûryâ for his bride.

4 *The deities gave to Sûryâ* : "the formula of the verse gives the idea rather of a birth than of a marriage. But Pûshan is the lover of his mother, VI. 55. 5 : Sûryâ then might be the spouse as well as the mother of Pûshan. She is doubtlessly also the sister with whom Pûshan is united, VI. 55. 4. 5." Bergaigne, *La Religion Védique*, II. 428.

The metre is Brihatti in stanzas 1—6, and Anushtub in 7—10.

1 *Your fathers..... were smitten down* : *hatâso vâm pitaro* : the meaning is obscure. Sâyana explains *pitaro* as Asuras or demons, deriving the word from a root *pi*, to injure : "The Pitris, the enemies of the gods, have been slain by you."—Wilson. Prof. Grassmann reads, conjecturally, *piyavo*, 'scorners,' "instead of the unsuitable *pitaro*." Gods of an elder generation, the fathers of Indra and Agni, appear to be intended, and the words as they stand can hardly bear any other meaning. *Hatâso* then would mean, not 'were slain,' but were struck down, degraded, and deprived of their power, like the earlier Hellenic gods. Professor Ludwig suggests other possible but improbable explanations.

Sprung from one common father, brothers, twins are ye ; your mother is in every place.

3 These who delight in flowing juice, like fellow horses at their food,

Indra and Agni, gods armed with the thunderbolt, we call this day to come with help.

4 Indra and Agni, friends of Law, served with rich gifts, your speech is kind

To him who praises you while these libations flow : that man, O gods, ye ne'er consume.

5 What mortal understands, O gods, Indra and Agni, this your way ?

One of you, yoking steeds that move to every side, advances in your common car.

6 First, Indra, Agni, hath this maid come footless unto those with feet.

Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.

7 E'en now, O Indra, Agni, men hold in their arms and stretch their bows.

Desert us not in this great fray, in battles for the sake of kine.

2 *One common father* : Dyaus. According to Sāyana, Prajāpati.

Your mother : Aditi, infinite and omnipresent ; according to Sāyana, identified with the wide-extended earth.

4 *Ye ne'er consume* : Prof. Ludwig suggests the reading *bhartsathah*, 'threaten,' instead of *bhasathah*.

5 *One of you* : Indra, as the Sun, whose horses here are the spreading beams of light, pursues his appointed way through heaven.

6 *This maid* : the text has only the feminine pronoun *iyam* (hæc) : Ushas or Dawn is intended. *Footless* : moving unsupported in the sky.

Stretching her head : according to one of Sāyana's explanations, 'having abandoned the head, being herself headless,' which is hardly consistent with what follows. *Thirty steps* : the thirty divisions of the Indian day and night.

7 The hymn is a prayer for aid in a fray.

- 8 The foeman's sinful enmities, Indra and Agni, vex me sore.
Drive those who hate me far away, and keep them distant from the Sun.
- 9 Indra and Agni, yours are all the treasures of the heavens and earth.
Here give ye us the opulence that feeds and strengthens all that lives.
- 10 O Indra, Agni, who accept the laud, and hear us for our praise.
Come near us, drawn by all our songs, 'to drink of this our Soma-juice.

HYMN LX.

Indra-Agni.

- HE slays the foe and wins the spoil who worships
Indra and Agni, strong and mighty heroes,
Who rule as sovran's over ample riches, victorious,
showing forth their power in conquest.
- 2 So battle now, O Indra and thou, Agni, for cows
and waters, sunlight, stolen Mornings.
Team-borne, thou makest kine thine own, O Agni,
thou, Indra, light, Dawns, regions, wondrous
waters.
- 3 With Vṛitra-slaying might, Indra and Agni, come,
drawn by homage, O ye Vṛitra-slayers.
Indra and Agni, show yourselves among us with your
supreme and unrestricted bounties.
- 4 I call the twain whose deeds of old have all been
famed in ancient days :
O Indra, Agni, harm us not.

The metre is Trishtubh in stanzas 1—3, and 13; Gāyatrī in 4—10; Bṛihati in 14; and Anushtubh in 15.

2 *Stolen Mornings* : the Dawns and light that have been carried away and concealed by the Panis or demons of darkness.

3 *Vṛitra-slaying* : or, generally, 'foeman-slaying.'

- 5 The strong, the scatterers of the foe, Indra and Agni, we invoke ;
May they be kind to one like me.
- 6 Slay ye our Ârya foes, O lords of heroes, slay our Dâsa foes :
Drive all our enemies away.
- 7 Indra and Agni, these our songs of praise have sounded forth to you :
Ye who bring blessings ! drink the juice.
- 8 Come, Indra, Agni, with those teams, desired of many, which ye have,
O heroes, for the worshipper.
- 9 With those to this libation poured, ye heroes, Indra, Agni, come :
Come ye to drink the Soma-juice.
- 10 Glorify him who compasses all forests with his glowing flame,
And leaves them blackened with his tongue.
- 11 He who gains Indra's bliss with fire enkindled, finds an easy way
Over the floods to happiness.
- 12 Give us fleet coursers to convey Indra and Agni, and bestow
Abundant strengthening food on us.
- 13 Indra and Agni, I will call you hither and make you joyful with the gifts I offer.
Ye twain are givers both of food and riches : to win me strength and vigour I invoke you.
- 14 Come unto us with riches, come with wealth in horses and in kine.

10 *Glorify* : addressed to the *stotar* or praise-singer.

11 *Over the floods* : the dangers and troubles that bar his way.

12 *To convey Indra and Agni* : to bring you, Indra and Agni, to our sacrifice.

Indra and Agni, we invoke you both, the gods, as friends for friendship, bringing bliss.

15 Indra and Agni, hear his call who worships with libations poured.

Come and enjoy the offerings, drink the sweetly-flavoured Soma-juice.

HYMN LXI.

Sarasvatî.

To Vadhryasva when he worshipped her with gifts she gave fierce Divodâsa, canceller of debts.

Consumer of the churlish niggard, one and all, thine, O Sarasvatî, are these effectual boons.

2 She with her might, like one who digs for lotus-stems, hath burst with her strong waves the ridges of the hills.

Let us invite with songs and holy hymns of praise Sarasvatî for help, who slayeth from afar.

3 Thou castest down, Sarasvatî, those who scorned the gods, the brood of every Brisaya skilled in magic arts.

The metre is Jagatî in stanzas 1—3, and 13; Trishtub in 14; and Gâyatrî in the rest.

1 *Vadhryasva*: a celebrated Rishi. See X. 69. *She*: Sarasvatî, the river-goddess. *Gave*: as a son. *Canceller of debts*: acquitting, by his birth, the debt which his father owed to his progenitors, the religious obligation of begetting a son who should perform the ceremonies which they require. *Churlish niggard*: who offers no sacrifices. The meaning of *avasam* is uncertain. Sâyana explains it as 'gratifying himself only.' Professor Ludwig regards it as compounded of *a + vasd* = thin or meagre. *These effectual boons*: the gift of a son.

2 *She*: Sarasvatî as the river. The description given in the text can hardly apply to the small stream generally known under that name; and from this and other passages which will be noticed as they occur it seems probable that Sarasvatî is also another name of Sindhu or the Indus. See Zimmer, *Altindisches Leben*, pp. 6 ff.

3 *Every Brisaya*: every demon like Brisaya, who is said to have been the father of Vṛitra. See I. 93. 4. *Rich in mares*: *vdjinvati*: according to Sâyana, 'giver of sustenance.'

- Thou hast discovered rivers for the tribes of men, and,
rich in mares ! made poison flow away from them.
- 4 May the divine Sarasvatî, wealthy in mares, protect
us well,
Furthering all our thoughts with might.
- 5 Whoso, divine Sarasvatî, invokes thee where the
prize is set,
Like Indra when he smites the foe.
- 6 Aid us, divine Sarasvatî, thou who art strong in
wealth and power :
Like Pûshan, cut us paths to gain.
- 7 Yea, this divine Sarasvatî, terrible with her golden
path,
Foe-slayer, claims our eulogy.
- 8 Whose limitless unbroken flood, swift-moving with a
rapid rush,
Comes onward with tempestuous roar.
- 9 She hath spread us beyond all foes, beyond her
sisters, holy one,
As Sûrya spreadeth out the days.
- 10 Yea, she most dear amid dear streams, seven-sistered,
graciously inclined,
Sarasvatî, hath earned our praise.
- 11 Guard us from hate Sarasvatî, she who hath filled
the realms of earth
And that wide tract, the firmament.
- 12 Seven-sistered, sprung from threefold source, the five
tribes' prosperer, she must be
Invoked in every deed of might.

5 The sense of the stanza is incomplete : ' protect him,' is supplied by Sâyana.

9 *Her sisters* : the other rivers of the Panjâb.

12 *Sprung from threefold source* : ' abiding in the three worlds,' that is, pervading heaven, earth, and hell, according to Sâyana, like Gangâ in later times.

- 13 Marked out by majesty among the mighty ones, in
glory swifter than the other rapid streams,
Created vast for wide extension like a car, Sarasvatī
must be extolled by every sage.
- 14 Guide us, Sarasvatī, to glorious treasure : refuse us
not thy milk, nor spurn us from thee.
Gladly accept our friendship and obedience : let us
not go from thee to distant countries.

HYMN LXII.

Aṣvins.

- I LAUD the heroes twain, this heaven's controllers :
singing with songs of praise I call the Aṣvins,
Fain in a moment, when the morns are breaking, to
part the earth's ends and the spacious regions.
- 2 Moving to sacrifice through realms of lustre they
light the radiance of the car that bears them.
Traversing many wide unmeasured spaces, over the
wastes ye pass, and fields, and waters.
- 3 Ye to that bounteous path of yours, ye mighty,
have ever borne away our thoughts with horses,
Mind-swift and full of vigour, that the trouble of
man who offers gifts might cease and slumber.
- 4 So ye, when ye have yoked your chariot-horses,
come to the hymn of the most recent singer.
Our true and ancient herald-priest shall bring you,
the youthful, bearing splendour, food, and vigour.

The metre is Trishṭup.

To part the earth's ends : as heralds of light to define the limits of earth and sky and so separate one from the other.

3 This stanza is very obscure. Sāyaṇa's paraphrase is inconsistent with the plain meaning of several of the words of the text. "Fierce Aṣvins, from that humble mansion to which (you have repaired), you have ever borne with your desirable horses, as swift as thought, the pious worshippers in some manner (to heaven) : Let the injurer of the liberal man (be consigned by you) to (final) repose."—Wilson.

- 5 With newest hymn I call those wonder-workers,
ancient and brilliant, and exceeding mighty,
Bringers of bliss to him who lauds and praises,
bestowing varied bounties on the singer.
- 6 So ye, with birds, out of the sea and waters bore
Bhujyu, son of Tugra, through the regions.
Speeding with winged steeds through dustless spaces,
out of the bosom of the flood they bore him.
- 7 Victors, car-borne, ye rent the rock asunder; bulls,
heard the calling of the eunuch's consort.
Bounteous, ye filled the cow with milk for Sayu :
thus, swift and zealous ones, ye showed your
favour.
- 8 Whate'er from olden time, Heaven, Earth ! existeth,
great object of the wrath of gods and mortals,
Make that, Âdityas, Vasus, sons of Rudra, an evil
brand to one allied with demons.
- 9 May he who knows, as Varuṇa and Mitra, air's
realm, appointing both the kings in season,
Against the secret fiend cast forth his weapon,
against the lying words that strangers utter.
- 10 Come to our home with friendly wheels, for offspring;
come on your radiant chariot rich in heroes.
Strike off, ye twain, the heads of our assailants who
with man's treacherous attack approach us.

6 *Bhujyu* : See I. 116. 3—5.

7 *The eunuch's consort* : Vadhramatī. See I. 116. 13. *Sayu* : see I. 116. 22.

9 Mitra and Varuṇa appear here as comprehended in a third god, who must be the Asura Dyaus. He, comprising the heaven of night as well as the heaven of day, assigns to Mitra and Varuṇa the charge, respectively of day and night. See Ludwig's Note.

10 *For offspring* : *tanayāya* ; to give us offspring. The] second line of the stanza might be rendered : Turn back, ye twain, the heads, with secret onslaught, even of those who seek to harm the mortal.

- 11 Come hitherward to us with teams of horses, the highest and the midmost and the lowest.
Bountiful lords, throw open to the singer the doors e'en of the firm-closed stall of cattle.

HYMN LXIII.

Aṣvins.

- WHERE hath the hymn with reverence, like an envoy, found both fair gods to-day, invoked of many—
Hymn that hath brought the two Nāsatyas hither?
To this man's thought be ye, both gods, most friendly.
- 2 Come readily to this mine invocation, lauded with songs, that ye may drink the juices.
Compass this house to keep it from the foeman, that none may force it, either near or distant.
- 3 Juice in wide room hath been prepared to feast you : for you the grass is strewn, most soft to tread on.
With lifted hands your servant hath adored you.
Yearning for you the press-stones shed the liquid.
- 4 Agni uplifts him at your sacrifices : forth goes the oblation dropping oil and glowing.
Up stands the grateful-minded priest, elected, appointed to invoke the two Nāsatyas.
- 5 Lords of great wealth ! for glory Sūrya's daughter mounted your car that brings a hundred succours.
Famed for your magic arts were ye, magicians ! amid the race of gods, ye dancing heroes !

11 *The highest and the midmost or the lowest* : or, as Professor Ludwig translates : " the earliest, the midmost, and the latest."

The metre of stanza 1 is Virāj, and Trisṭup of the rest of the hymn, the last stanza containing one Pāda only.

2 *Either near or distant* : neighbour or stranger.

3 *In wide room* : where there is ample space for the sacrificial ceremonies.

5 *Sūrya's daughter* : see I. 116. 17. *Dancing heroes* : battle being regarded as a war dance. See. V. 33. 6.

- 6 Ye twain, with these your glories fair to look on,
brought, to win victory, rich gifts for Sūryā.
Thither your horses flew, marvels of beauty : dear
to our hearts ! the song, well-lauded, reached you.
- 7 May your winged coursers, best to draw, Nāsatyas !
convey you to the object of your wishes.
Swift as the thought, your car hath been sent on-
ward to food of many a sort and dainty viands.
- 8 Lords of great wealth, manifold is your bounty :
pour food as 'twere a cow that never faileth.
Lovers of sweetness ! yours are praise and singers,
and poured libations which have sought your favour.
- 9 Mine were two mares of Puraya, brown, swift-foot-
ed ; a hundred with Sumīdha, food with Peruk.
Sāṇḍa gave ten gold-decked and well-trained horses,
tame and obedient and of lofty stature.
- 10 Nāsatyas ! Purupanthās offered hundreds, thousands
of steeds to him who sang your praises,
Gave, heroes ! to the singer Bharadvāja. Ye wonder-
workers, let the fiends be slaughtered.
- 11 May I with princes share your bliss in freedom.

6 *Rich gifts for Sūryā* : who chose the Aṣvins to be her husbands.

9 This and the following stanza eulogize the liberality of several wealthy institutors of sacrifice ; but it is difficult to make out what were the gifts they gave as the verses are filled with epithets without nouns. *Vadave*, mares, suits the dual epithets *ṛjīve* and *raghvā*, brown and swift. After *śatam*, a hundred, Sāyaṇa supplies *gāvaḥ*, cows. Instead of 'well-trained' Sāyaṇa's rendering is 'handsome,' and he supplies *aśvān*, 'horses,' or *rathān*, 'chariots' for the absent noun. 'Obedient, gallant, and well-favoured servants' would represent his rendering of the last half-line of the stanza. The translations given by Professors Ludwig and Grassmann differ from each other and from Sāyaṇa's version. As Professor Wilson remarks : "If we render the stanza literally, it is utterly unintelligible : the greater part of the *Sūkta* is very obscure. Puraya, Sumīdha, and Peruka are the names of liberal patrons.

10 *Purupanthās*, is another of these generous nobles. In this case *aśvānām*, of horses, appears in the text.

11 *Your bliss* : the felicity which the Aṣvins bestow.

HYMN LXIV.

Dawn.

THE radiant Dawns have risen up for glory, in their white splendour like the waves of waters.

She maketh paths all easy, fair to travel, and, rich, hath shown herself benign and friendly.

2 We see that thou art good : far shines thy lustre ; thy beams, thy splendours have flown up to heaven. Decking thyself, thou makest bare thy bosom, shining in majesty, thou goddess Morning.

3 Red are the kine and luminous that bear her the blessed one who spreadeth through the distance.

The foes she chaseth like a valiant archer, like a swift warrior she repelleth darkness.

4 Thy ways are easy on the hills : thou passest in windless calm, self-luminous ! through waters.

So lofty goddess with thine ample pathway, daughter of Heaven, bring wealth to give us courage.

5 Dawn, bring me wealth : untroubled, with thine oxen thou bearest riches at thy will and pleasure ; Thou who, a goddess, child of Heaven, hast shown thee lovely through bounty when we called thee early.

6 As the birds fly forth from their resting-places, so men with store of food rise at thy dawning.

Yea, to the liberal mortal who remaineth at home, O goddess Dawn, much good thou bringest.

The metre is Trishtubh.

1 *Dawns* : the plural may be honorific, or may signify Dawn and her rays of light.

3 *Warrior* : borne on a chariot.

4 *In windless calm* : through the still air where nothing opposes thy passage. *Through waters* : of the firmament.

6 This stanza occurs in a hymn to Dawn ascribed to the Rishi Kakshivân, I 124. 12. *With store of food* : *pitubhājah*, 'enjoying or sharing food,' is explained by Sâyana as *annasyopāyakāh*, 'who have to gain their sustenance.' The wealthy may be meant, who share their store with others and must work to replenish it. *The liberal mortal* : the man who sacrifices to the gods. To bring out this meaning, more clearly the last line may be translated : To him who stays at home and pours oblations, O goddess Dawn, thou givest ample riches.

HYMN LXV.

Dawn.

- SHEDDING her light on human habitations this child of
 Heaven hath called us from our slumber ;
 She who at night-time with her argent lustre hath
 shown herself e'en through the shades of darkness.
- 2 All this with red-rayed steeds have they divided :
 the Dawns on bright cars shine in wondrous fashion.
 They bringing near the stately rite's commencement
 drive far away the night's surrounding shadows.
- 3 Dawns, bringing hither, to the man who worships,
 glory and power and might and food and vigour,
 Opulent, with imperial sway like heroes, favour your
 servant and this day enrich him.
- 4 Now is there treasure for the man who serves you,
 now for the hero, Dawns ! who brings oblation ;
 Now for the singer when he sings the praise-song.
 Even to one like me ye brought aforetime.
- 5 O Dawn who standest on the mountain ridges,
 Angirasas now praise thy stalls of cattle.
 With prayer and holy hymn they burst them open :
 the heroes' calling on the gods was fruitful.
- 6 Shine on us as of old, thou child of Heaven, on him,
 rich maid ! who serves like Bharadvāja.
 Give to the singer wealth with noble heroes, and
 upon us bestow wide-spreading glory.

The metre is Trishtubh.

1 *At night-time* : an allusion, perhaps, to the 'false dawn' before the appearance of the real dawn, although this faint glimmer can hardly be called lustre. Or the light of stars may be intended, as belonging to Dawn rather than to Night.

2 *All this.....have they divided* : separated light from darkness. *The stately rite* : the Agnihotra, or great morning sacrifice.

5 *Angirasas here praise* : "What we are doing here is in reality only a repetition of what the Angirasas did in ancient times."—L.

6 *Bharadvāja* : the great ancestor of the priestly family of which the Rishi of the hymn was a member.

HYMN LXVI.

Maruts.

- E'EN to the wise let that be still a wonder to which
the general name of cow is given.
The one hath swelled among mankind for milking :
Pṛiṣni hath drained but once her fair bright udder.
- 2 They who like kindled flames of fire are glowing, the
Maruts twice and thrice have waxen mighty.
Golden and dustless were their cars, invested with
their great strength and their heroic vigour.
- 3 They who are sons of the rain-pouring Rudra, whom
the long-lasting one had power to foster :
The mighty ones whose germ great mother Pṛiṣni is
known to have received for man's advantage.
- 4 They shrink not from the birth : in this same manner
still resting there they purge away reproaches.
When they have streamed forth, brilliant, at their
pleasure, with their own splendour they bedew
their bodies.
- 5 Even those who bear the brave bold name of Maruts,
whom not the active quickly wins for milking.

The metre is Trisṭup.

1 The meaning is that while things of different nature are designated by the name of cow, all that is so called has a claim to our wonder and admiration. The cow of earth yields her milk frequently and in abundance : Pṛiṣni, the cow of the firmament, has given milk but once, when she brought forth her offspring, the Maruts. 'Once only Pṛiṣni's milk was shed : no second, after this, is born.'—VI. 48. 22. Sāyana's interpretation is utterly inconsistent with the plain meaning of the words of the text.

2 *Twice and thrice* : perhaps in relation to earth and heaven, and to earth, firmament, and heaven.

4 *Still resting there* : while yet unborn they free their mother from the reproach of barrenness.

5 *Wins for milking* : persuades to grant his petitions. The version of the second line is merely conjectural as the meaning of *stauṇāḥ* (explained by Sāyana as = *stenāḥ*, robbers) is unknown. "The liberal donor pacifies the angry Maruts who are otherwise in their might the resistless plunderers (of their wealth)."—Wilson.

- Even the liberal wards not off those fierce ones,
those who are light and agile in their greatness.
- 6 Mighty in strength and armed with potent weapons
they have united well-formed earth and heaven.
Rodasī stood among these furious heroes like splendour
shining with her native brightness.
- 7 No team of goats shall draw your car, O Maruts,
no horse; no charioteer be he who drives it.
Halting not, reinless, whirling dust, it travels speeding
along its paths through earth and heaven.
- 8 None may obstruct, none overtake, O Maruts, him
whom ye succour in the strife of battle
For sons and progeny, for kine and waters: he bursts
the cow-stall on the day of trial.
- 9 Bring a bright hymn to praise the band of Maruts,
the singers, rapid, strong in native vigour,
Who conquer mighty strength with strength more
mighty: earth shakes in terror at their wars, O Agni.
- 10 Bright like the flashing flames of sacrifices, like
tongues of fire impetuous in their onset,
Chanting their psalm, singing aloud, like heroes,
splendid from birth, invincible, the Maruts.
- 11 That swelling band I call with invocation, the brood
of Rudra, armed with glittering lances.
Pure hymns are meet for that celestial army: like
floods and mountains have the strong ones battled.

7 No feeble or ordinary team must convey you; no common charioteer must drive your chariot.

8 *Bursts the cow-stall*: carries away the enemy's cattle.

10 *Singing aloud*: 'causing their opponents to tremble,' according to Sâyana, who derives the word from the root *dha*, to shake. Derived from *dhvan*, to sound, *dhumayah* means singers, musicians, minstrels, leaders of the wild music of the wind and storm (stürmer.—Ludwig). See *Vedische Studien*, I. 269.

11 *Like floods and mountains*: perhaps, with the impetuosity of rushing waters and the firm strength of mountains. But the meaning of this last half-line, as of many other passages of the hymn, is very obscure.

HYMN LXVII.

Mitra-Varuṇa.

- Now Mitra Varuṇa shall be exalted high by your
 songs, noblest of all existing ;
 They who, as 'twere with reins are best controllers,
 unequalled with their arms to check the people.
- 2 To you two gods is this my thought extended,
 turned to the sacred grass with loving homage.
 Give us, O Mitra Varuṇa, a dwelling safe from
 attack, which ye shall guard, boon-givers !
- 3 Come hither, Mitra Varuṇa, invited with eulogies
 and loving adoration,
 Ye who with your own might, as work-controllers,
 urge even men who quickly hear to labour.
- 4 Whom, of pure origin, like two strong horses,
 Aditi bore as babes in proper season,
 Whom, mighty at your birth, the mighty goddess
 brought forth as terrors to the mortal foeman.
- 5 As all the gods in their great joy and gladness gave
 you with one accord your high dominion,
 As ye surround both worlds, though wide and spa-
 cious, your spies are ever true and ne'er bewildered.
- 6 So, through the days maintaining princely power,
 ye prop the height as 'twere from loftiest heaven.
 The star of all the gods, established, filleth the
 heaven and earth with food of man who liveth.
- 7 Take the strong drink, to quaff till ye are sated,
 when he and his attendants fill the chamber.

The metre is Trishṭup.

5 *Your spies*: messengers or angels, probably the rest of the Ādityas. See I. 25. 13.

6 *The height*: the high ridge or summit of heaven. *The star of all the gods*: representing all the gods; the Sun. He draws up the waters which descend to fertilize the earth.

7 *He*: the worshipper; or, perhaps, Soma. *The chamber*: of sacrifice. *The young maids*: the water, necessary for the preparation of the Soma libation, is ready and impatiently waiting to be used.

- The young maids brook not that none seeks to win them, when, quickeners of all! they scatter moisture.
- 8 So with your tongue come ever, when your envoy, faithful and very wise, attends our worship.
Nourished by holy oil! be this your glory: annihilate the sacrificer's trouble.
- 9 When, Mitra Varuṇa, they strive against you and break the friendly laws ye have established,
They, neither gods nor men in estimation, like Apī's sons have godless sacrifices.
- 10 When singers in their song uplift their voices, some chant the Nivid texts with steady purpose.
Then may we sing you lauds that shall be fruitful: do ye not rival all the gods in greatness?
- 11 O Mitra Varuṇa, may your large bounty come to us hither, near to this our dwelling,
When the kine haste to us, and when they harness the fleet-foot mettled stallion for the battle.

HYMN LXVIII.

Indra-Varuṇa.

His honouring rite whose grass is trimmed is offered swiftly to you, in Manu's wise, accordant,
The rite which Indra Varuṇa shall carry this day to high success and glorious issue.

8 *With your tongue*: Agni, by whose tongue of fire they consume the oblations. *Your envoy*: Agni.

9 *Like Apī's sons*: 'sons of the Waters.'—Grassmann. The meaning is uncertain. *Godless sacrifices*: unattended by gods, and therefore fruitless.

10 *Nivid texts*: short formularies inserted in a liturgy.

11 *When the kine haste to us*: when the cattle of the men whom we are about to attack are ready and eager to be carried off. Sâyana's interpretation of the last line is totally different: "when (your) praises are uttered, and the sacrificers add in the ceremony the *Soma* that inspires straightforwardness and resolution, and is the showerer (of benefits)."—Wilson.

The metre is Jagati in stanzas 9 and 10, and Trishtub in the rest.

- 2 For at gods' worship they are best through vigour ;
 they have become the strongest of the heroes ;
 With mighty strength, most liberal of the princes,
 chiefs of the host, by Law made Vṛitra's slayers.
- 3 Praise those twain gods for powers that merit wor-
 ship, Indra and Varuṇa, for bliss, the joyous.
 One with his might and thunderbolt slays Vṛitra ;
 the other as a sage stands near in troubles.
- 4 Mid heroes, dames and men have waxen mighty,
 and all the gods who for themselves are lauded.
 Ye, Indra Varuṇa, have in might surpassed them,
 and thus were ye spread wide, O earth and heaven.
- 5 Righteous is he, and liberal and wealthy, who, Indra
 Varuṇa, brings you gifts with gladness.
 That bounteous man through food shall conquer foe-
 men, and win him opulence and wealthy people.
- 6 May wealth which ye bestow in food and treasure on
 him who brings you gifts and sacrifices,
 Wealth, gods ! which breaks the curse of those who
 vex us, be, Indra Varuṇa, e'en our own possession.
- 7 So also, Indra Varuṇa, may our princes have riches
 swift to save, with gods to guard them—
 They whose great might gives victory in battles, and
 their triumphant glory spreads with swiftness.
- 8 Indra and Varuṇa, gods whom we are lauding,
 mingle ye wealth with our heroic glory.
 May we, who praise the strength of what is mighty,
 pass dangers, as with boats we cross the waters.

3 *In troubles* : 'in deeds of might.'—L. 'With snares, or nooses,'
 according to Professor Geldner, *Vedische Studien*, I. 142.

4 *For themselves* : on account of their own deeds, or their own nature.

8 *Of what is mighty* : apparently, riches.

- 9 Now will I sing a dear and far-extending hymn to
Varuṇa the god, sublime, imperial lord,
Who, mighty governor, eternal, as with flame,
illuminates both wide worlds with majesty and power.
- 10 True to Law, Indra Varuṇa, drinkers of the juice,
drink this pressed Soma which shall give you
rapturous joy.
Your chariot cometh to the banquet of the gods, to
sacrifice, as it were home, that ye may drink.
- 11 Indra and Varuṇa, drink your fill, ye heroes, of this
invigorating sweetest Soma.
This juice is shed by us that ye may quaff it: on
this trimmed grass be seated, and rejoice you.

HYMN LXIX.

Indra-Vishṇu.

- INDRA and Vishṇu, at my task's completion I urge
you on with food and sacred service.
Accept the sacrifice and grant us riches, leading us
on by unobstructed pathways.
- 2 Ye who inspire all hymns, Indra and Vishṇu, ye
beakers who contain the Soma-juices,
May hymns of praise that now are sung address you,
the lauds that are recited by the singers.
- 3 Lords of joy-giving draughts, Indra and Vishṇu,
come, giving gifts of treasure, to the Soma.
With brilliant rays of hymns let chanted praises,
repeated with the lauds, adorn and deck you.

9 This stanza, in honour of Varuṇa alone, appears to be the beginning of another hymn. Professor Grassmann banishes stanzas 9 and 10 to the appendix.

The metre is Trisṭup.

1 *At my task's completion*: when all arrangements for the sacrifice have been made.

2 *Who inspire*: literally, 'the generators,' *janitārd*. *By the singers*: or, 'with laudations.'

- 4 May your foe-conquering horses bring you hither,
Indra and Vishṇu, sharers of the banquet.
Of all our hymns accept the invocations : list to my
prayers and hear the songs I sing you.
- 5 This your deed, Indra Vishṇu, must be lauded :
widely ye strode in the wild joy of Soma.
Ye made the firmament of larger compass and made
the regions broad for our existence.
- 6 Strengthened with sacred offerings, Indra Vishṇu,
first eaters, served with worship and oblation,
Fed with the holy oil, vouchsafe us riches : ye are
the lake, the vase that holds the Soma.
- 7 Drink of this meath, O Indra, thou, and Vishṇu ;
drink ye your fill of Soma, wonder-workers.
The sweet exhilarating juice hath reached you.
Hear ye my prayers, give ear unto my calling.
- 8 Ye twain have conquered, ne'er have ye been conquer-
ed: never hath either of the twain been vanquished.
Ye, Indra Vishṇu, when ye fought the battle, pro-
duced this infinite with three divisions.

HYMN LXX.

Heaven and Earth.

FILLED full of fatness, compassing all things that be,
wide, spacious, dropping meath, beautiful in their
form,

The Heaven and the Earth by Varuṇa's decree, un-
wasting, rich in germs, stand parted each from
each.

8 *Produced this infinite* : brought into existence the world with all
its creatures, the three divisions being heaven, firmament, and earth.
See Professor Wilson's Note for Sāyana's explanation of the passage.

The metre is Jagatī. The deities are Dyāvapṛthivyaṁ, that is
Dyaus, Heaven, and Pṛthivī, Earth, combined in a compound dual.

1 *Full of fatness* : containing *ghṛita*, *ghṛ*, clarified butter, fatness
in general, especially the fertilising rain.

- 2 The everlasting pair, with full streams, rich in milk, in their pure rule pour fatness for the pious man.

Ye who are regents of this world, O Earth and Heaven, pour into us the genial flow that prospers men.

- 3 Whoso, for righteous life, pours offerings to you, O Heaven and Earth, ye hemispheres, that man succeeds.

He in his seed is born again and spreads by law : from you flow things diverse in form, but ruled alike.

- 4 Enclosed in fatness, Heaven and Earth are bright therewith : they mingle with the fatness which they still increase.

Wide, broad, set foremost at election of the priest, to them the singers pray for bliss to further them.

- 5 Mingle ye meath for us, O Heaven, and thou, O Earth, meath-dropping, yielding meath, with meath upon your path,

Bestowing by your godhead sacrifice and wealth, great fame and strength for us and good heroic might.

- 6 May Heaven and Earth make food swell plenteously for us, all-knowing father, mother, wondrous in their works.

Pouring out bounties, may, in union, both the worlds, all-beneficial, send us gain, and power, and wealth.

3 *Ye hemispheres* : *dhishane* ; two bowls. 'Firm-set.'—Wilson. *By law* : in the course of nature.

4 *Set foremost at election of the priest* : 'first propitiated at the sacrifice.'—Wilson.

HYMN LXXI.

Savitar.

FULL of effectual wisdom Savitar the god hath stretched out golden arms that he may bring forth life.

Young and most skilful, while he holds the region up, the warrior sprinkles fatness over both his hands.

- 2 May we enjoy the noblest vivifying force of Savitar the god, that he may give us wealth :

For thou art mighty to produce and lull to rest the world of life that moves on two feet and on four.

- 3 Protect our habitation, Savitar, this day, with guardian aids around, auspicious, firm and true.

God of the golden tongue, keep us for newest bliss : let not the evil-wisher have us in his power.

- 4 This Savitar the god, the golden-handed, friend of the home, hath risen to meet the twilight.

With cheeks of brass, with pleasant tongue, the holy, he sends the worshipper rich gifts in plenty.

- 5 Like a director, Savitar hath extended his golden arms, exceeding fair to look on.

He hath gone up the heights of earth and heaven, and made each monster fall and cease from troubling.

- 6 Fair wealth, O Savitar, to-day, to-morrow, fair wealth produce for us each day that passes.

May we, through this our song be happy gainers, god, of a fair and spacious habitation.

The metre is Jagatī in stanzas 1—3, and Trishṭup in the rest.

1 *Savitar* : the Sun as the great generator or vivifier. *Sprinkles fatness* : Professor Ludwig thinks that this may be somewhat ironical. "The god sprinkles his hands, probably, as a preparation for the hard work which he is about to perform ; but there is an underlying thought that a good deal of the fatness [in the shape of fertilizing rain] also falls down to the earth."

4 *To meet the twilight* : 'at the close of night.'—Wilson. *Cheeks of brass* : *ayohanuḥ* ; according to Sāyaṇa, 'golden-jawed.'

5 *A director* : a priest who directs others. Or, perhaps, 'an invoker,' as Professor Ludwig suggests. *Each monster* : every terror of the night. Sāyaṇa's interpretation of the last line is totally different : "and, moving along, delights every thing that is."—Wilson.

HYMN LXXII.

Indra-Soma.

- GREAT is this might of yours, Indra and Soma : the first high exploits were your own achievements.
 Ye found the Sun, ye found the light of heaven : ye killed all darkness and the gods' blasphemers.
- 2 Ye, Indra Soma, gave her light to Morning, and led the Sun on high with all his splendour.
 Ye stayed the heaven with a supporting pillar, and spread abroad, apart, the earth, the mother.
- 3 Ye slew the flood-obstructing serpent Vṛitra, Indra and Soma : Heaven approved your exploit.
 Ye urged to speed the currents of the rivers, and many seas have ye filled full with waters.
- 4 Ye in the unripe udders of the milch-kine have set the ripe milk, Indra, thou, and Soma.
 Ye have held fast the unimpeded whiteness within these many-coloured moving creatures.
- 5 Verily ye bestow, Indra and Soma, wealth, famed, victorious, passing to our children.
 Ye have invested men, ye mighty beings, with manly strength that conquers in the battle.

HYMN LXXIII.

Bṛihaspati.

SERVED with oblations, first-born, mountain-render, Angiras' son, Bṛihaspati, the holy,

The metre is Trishṭup.

4 *Ye in the unripe udders* : the unripe, that is raw, udders are contrasted with the warm milk that is cooked or matured in them. See I. 62. 9. *The unimpeded whiteness* : the milk which is not prevented from flowing. The colour of the milk is contrasted with the colours of the cows that produce it.

The metre is Trishṭup.

1 Bṛihaspati : Lord of Prayer ; the deity in whom the action of the worshipper upon the gods is personified. See I. 14. 3. *Mountain-render* : "Bṛihaspati cleft the mountain." I. 62. 3. *Dwelling in light* : or, perhaps, in the sun. The meaning of *prāgharmasād* is uncertain.

With twice-firm path, dwelling in light, our father,
roars loudly, as a bull, to earth and heaven.

- 2 Brihaspati, who made for such a people wide room
and verge when gods were invoked.

Slaying his enemies, he breaks down their castles,
quelling his foes and conquering those who hate him.

- 3 Brihaspati in war hath won rich treasures, hath won,
this god, the great stalls filled with cattle.

Striving to win waters and light, resistless, Brihaspati
with lightning smites the foeman.

HYMN LXXIV.

Soma-Rudra.

HOLD fast your strength of Asuras, Soma Rudra :
let these our supplications quickly reach you.

Placing in every house your seven great treasures,
bring blessing to our quadrupeds and bipeds.

- 2 Soma and Rudra, chase to every quarter the sickness
that hath visited our dwelling.

Drive Nirṛiti away into the distance, and give us
excellent and happy glories.

- 3 Provide, O Soma Rudra, for our bodies all needful
medicines to heal and cure us.

Set free and draw away the sin committed which we
have still inherent in our persons.

- 4 Armed with keen shafts and weapons, kind and
loving, be gracious unto us, Soma and Rudra.

Release us from the noose of Varuṇa ; keep us from
sorrow, in your tender loving-kindness.

2 *Such a people*: so good a people. *When gods were invoked*: in battle.

3 *With lightning*: or with sunlight: 'with sacred prayers.'—Wilson.

The metre is Trishṭup.

1 *Asuras*: highest gods. *Seven great treasures*: the commentator does not say what they were. *Quadrupeds and bipeds*: or, 'bless all of us, men and four-footed creatures.'

2 *Nirṛiti*: the goddess of death and destruction.

4 *The noose of Varuṇa*: Varuṇa is represented as armed with a noose or lasso for the capture and destruction of the wicked.

HYMN LXXV.

Weapons of War.

THE warrior's look is like a thunderous rain-cloud's,
 when, armed with mail, he seeks the lap of battle.
 Be thou victorious with unwounded body : so let the
 thickness of thy mail protect thee.

2 With bow let us win kine, with bow the battle, with
 bow be victors in our hot encounters.

The bow brings grief and sorrow to the foeman :
 armed with the bow may we subdue all regions.

3 Close to his ear, as fain to speak, she presses, holding
 her well-loved friend in her embraces.

Strained on the bow, she whispers like a woman—
 this bowstring that preserves us in the combat.

4 These, meeting like a woman and her lover, bear,
 mother-like, their child upon their bosom.

May the two bow-ends, starting swift asunder, scatter,
 in unison, the foes who hate us.

5 With many a son, father of many daughters, he
 clangs and clashes as he goes to battle.

Slung on the back, pouring his brood, the quiver
 vanquishes all opposing bands and armies.

The Rishi is Pāyu of the family of Bharadvāja. The metre is Jagati in stanzas 6 and 10; Anushtub in 12, 13, 15, 16, 19; Pankti in 17; and Trishtub in the rest. The deified objects are the armour and warlike weapons. charioteer, chariot, horses, etc., and tutelary deities, addressed, mentioned, or invoked in the hymn.

3 *She* : the bowstring. *Her well-loved friend* : the arrow. *Whispers like a woman* : "twangs like the scream of a woman."—Muir. But the faint sound made by the string while it is being drawn to the ear is intended. Homer likens the sound to the voice of a swallow.

4 *These* : the two ends of the bow. *Like a woman and her lover* : or, 'drawing close like two women to their lovers.' *Their child* : the arrow.

5 *With many a son* : the quiver is called the father of sons and daughters, it is said, because the words signifying arrow are both masculine and feminine.

- 6 Upstanding in the car the skilful charioteer guides
his strong horses on whitherso'er he will.
See and admire the strength of those controlling
reins which from behind declare the will of him who
drives.
- 7 Horses whose hoofs rain dust are neighing loudly,
yoked to the chariots, showing forth their vigour.
With their forefeet descending on the foemen, they,
never flinching, trample and destroy them.
- 8 Car-bearer is the name of his oblation, whereon are
laid his weapons and his armour.
So let us here, each day that passes, honour the help-
ful car with hearts exceeding joyful.
- 9 In sweet association lived the fathers who gave us
life, profound and strong in trouble,
Unwearied, armed with shafts and wondrous wea-
pons, free, real heroes, conquerors of armies.
- 10 The Brâhmans, and the Fathers meet for Soma-
draughts, and, graciously inclined, unequalled Hea-
ven and Earth.
Guard us from evil, Pûshan, guard us strengtheners
of Law : let not the evil-wisher master us.

8 *Car-bearer* : *rathavâhanam* : a platform, stand, or truck on which the chariot is placed when not in use. The word seems in this place to mean also the oblation offered by the warrior to the ideal war-chariot personified, or to a tutelary deity of chariots.

9 There is no verb in this stanza, and the only substantive, *pitarah*, fathers, is explained by both commentators as *pâlayitârah*, guards, defenders, that is, apparently, those who attend the chariot of the chief. Professor Wilson, following Sâyana, translates : "The guards (of the chariot), revelling in the savoury (spoil), distributors of food, protectors in calamity, armed with spears, resolute, beautifully arranged, strong in arrows, invincible, of heroic valour, robust, and conquerors of numerous hosts."

10 *The Brâhmans and the Fathers* : or, perhaps, the sacerdotal Fathers. The stanza, which is grammatically difficult, seems out of place.

- 11 Her tooth a deer, dressed in an eagle's feathers,
bound with cow-hide, launched forth, she flieth
onward.

There where the heroes speed hither and thither,
there may the arrows shelter and protect us.

- 12 Avoid us thou whose flight is straight, and let our
bodies be as stone.

May Soma kindly speak to us, and Aditi protect us
well.

- 13 He lays his blows upon their backs, he deals his
blows upon their thighs.

Thou, Whip, who urgest horses, drive sagacious
horses in the fray.

- 14 It compasses the arm with serpent windings, fending
away the friction of the bowstring :

So may the brace, well-skilled in all its duties, guard
manfully the man from every quarter.

- 15 Now to the shaft with venom smeared, tipped with
deer-horn, with iron mouth,
Celestial, of Parjanya's seed, be this great adoration
paid.

11 *Her tooth a deer* : the point of the arrow is made of a piece of deer's horn attached to the shaft with leather stringa. The butt of the arrow is feathered.

13 *He* : the whip.

14 *It* : the brace or guard worn on the archer's left arm, fastened on with leather straps.

15 *With venom smeared* : by the Laws of Manu, that is, the ideal Code of the Mānavas, Kshatriyas were forbidden to poison their arrows. Arrows appear to have been of two kinds, one, the older and less effective, *tipped with deer-horn*, and the other *with iron mouth*, pointed with *ayas*, bronze or iron. *Celestial, of Parjanya's seed* : made of the tall reeds that grow in the Rains under the influence of Parjanya the god of the rain-cloud.

- 16 Loosed from the bowstring fly away, thou arrow,
sharpened by our prayer.
Go to the foemen, strike them home, and let not one
be left alive.
- 17 There where the flights of arrows fall like boys
whose locks are yet unshorn.
Even there may Brahmanaspati, and Aditi protect
us well, protect us well through all our days.
- 18 Thy vital parts I cover with thine armour: with
immortality king Soma clothe thee.
Varuna give thee what is more than ample, and in thy
triumph may the gods be joyful.
- 19 Whoso would kill us, whether he be a strange foe or
one of us,
May all the gods discomfit him. My nearest, closest
mail is prayer.

16 *Sharpened by our prayer*: 'whetted by charms.'—Wilson.

17 *Like boys whose locks are yet unshorn*: "the point of the comparison is not very obvious, but it may mean that the arrows fall where they list, as boys before they are left with the lock of hair, before the religious tonsure, play about wherever they like."—Wilson. Professor Roth separates *viṣikhā* from *kumdrā*, and translates: "Where the arrows fly, young and old; that is, feathered and unfeathered."

18 *Thy vital parts*: the *varman*, or coat of mail, protected the shoulders, back, chest, and lower parts of the body. If not made of metal, it was strengthened and adorned with metal of some kind. The Indians in the army of Xerxes are said by Herodotus to have worn *ἔμματα ἀπὸ ξύλων πεποιημένα*, clothes made out of the bark of trees (VII. 65); but he probably meant the common soldiers only, and not the chiefs. For a full description of the arms, offensive and defensive, used in Vedic times, see Muir, *O.S. Texts*, V. 469, *Altindisches Leben*, Mrs. Manning's *India, Ancient and Mediaeval*, or Dutt's *History of Civilization in Ancient India*.



INDEX OF HYMNS.

BOOK III. (*Continued.*)

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
7	Viṣvâmitra.	Agni.	Trishṭup.
8	The same.	Yâpa. Viṣvedevas.	Trishṭup. 3, 7 Anusṭup.
9	.....	Agni.	Bṛihati. 9 Trishṭup.
10	.....	The same.	Ushnih.
11	.....	.....	Gâyatri.
12	.....	Indra and Agni.	.....
13	Ṛishabha.	Agni.	Anusṭup.
14	The same.	The same.	Trishṭup.
15	Utkla.	.....	.....
16	The same.	.....	Bṛihati and Satobṛihati.
17	Kata.	.....	Trishṭup.
18	The same.	.....	.....
19	Gâthin.	.....	.....
20	The same.	Viṣvedevas. Agni.	.....
21	.....	Agni.	1, 4 Trishṭup. 2, 3 Anusṭup. 5 Virâdrûpâ Satobṛihati.
22		The same.	Trishṭup. 4 Anusṭup.
23	Devagravâs and Devâvâta.	.....	Trishṭup. 3 Satobṛihati.
24	Viṣvâmitra.	.....	Gâyatri. 1 Anusṭup.
25	The same.	Agni. Agni and Indra.	Virâj.
26	.....	Vaiṣvânara. Agni. Maruts.	1-6 Jagati. 7-9 Trishṭup.
27	.....	Agni.	Gâyatri.
28	.....	The same.	1, 2, 6 Gâyatri. 3 Ushnih. 4 Trishṭup. 5 Jagati.
29	.....	.....	Trishṭup. 1, 4, 10, 12 Anusṭup. 6, 11, 14, 15 Jagati.
30	.....	Indra.	Trishṭup.
31	.....	The same.	.....

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
32	.....	.....	.....
33	Viṣvâmitra: The Rivers.	The Rivers. Viṣvâ- mitra. Indra.	Trishtub. 13 Anushtub.
34	Viṣvâmitra.	Indra.	Trishtub.
35	The same.	The same.	.....
36	.....	.....	.....
37	.....	.....	Gâyatri. 11 Anushtub.
38	Prajâpati, or Viṣ- vâmitra.	.....	Trishtub.
39	Viṣvâmitra.	.....	.....
40	The same.	.....	Gâyatri.
41	.....	.....	.....
42	.....	.....	.....
43	.....	.....	Trishtub.
44	.....	.....	Bṛihatî.
45	.....	.....	.....
46	.....	.....	Trishtub.
47	.....	.....	.....
48	.....	.....	.....
49	.....	.....	.....
50	.....	.....	.....
51	.....	.....	1-3 Jagatî. 4-9 Trishtub. 10-12 Gâyatri.
52	.....	.....	1-4 Gâyatri. 5, 7, 8 Trish- tup. 6 Jagatî.
53	.....	Indra, Parvata, Vâk.	Trishtub. 10, 16 Jagatî. 13 Gâyatri. 12, 20, 22 Anushtub. 18 Bṛihatî.
54	Prajâpati.	Viṣvedevas.	Trishtub.
55	The same.	The same.	.....
56	.....	.....	.....
57	Viṣvâmitra.	.....	.....
58	The same.	Aṣvins.	.....
59	.....	Mitra.	Trishtub. 6-9 Gâyatri.
60	.....	Ribhus. Indra.	Jagatî.
61	.....	Ushas (Dawn).	Trishtub.
62	.....	Indra and Varuṇa. Bṛihaspati. Pûshan. Savitar. Soma. Mitra and Varuṇa.	1-3 Trishtub. 4-18 Gâya- tri.

BOOK IV.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
1	Vâmadeva.	Agni. Varuṇa.	Trishtub. 1. Ashti. 2. Atijagati. 3 Dhṛiti.
2	The same.	Agni.	Trishtub.
3	The same.	.....
4	Agni Rakshohâ.	.....
5	Agni Vaiṣvânara.	.....
6	Agni.	.....
7	The same.	1 Jagati. 2-6 Anushtub. 7-11 Trishtub.
8	Gâyatri.
9
10	Padapankti. 5 Mahâ-padapankti. 8 Ushqih.
11	Trishtub.
12
13
14
15	Agni. Somaka. Aṣvins.	Gâyatri.
16	Indra.	Trishtub.
17	The same.	Trishtub. 15 Ekapadâ Virâj.
18	Indra. Aditi. Vâmadeva.	Indra. Aditi. Vâmadeva.	Trishtub.
19	Vâmadeva.	Indra.	.....
20	The same.	The same.	.....
21
22
23
24	Trishtub. 10 Anushtub.
25	Trishtub.
26	Indra. The Falcon.	.....
27	The Falcon.	Trishtub. 3 Śakvari.
28	Indra and Soma.	Trishtub.
29	Indra.	.....
30	Indra and Ushas.	Gâyatri. 8, 24, Anushtub.
31	Indra.	Gâyatri. 3 Pâdanichgit.
32	Indra. Indra's Horses.	Gâyatri.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
33	Ribhus.	Trishṭup.
34	The same.	.....
35
36	Jagati. 9 Trishṭup.
37	1-4 Trishṭup. 5-8 Anush- ṭup.
38	Heaven and Earth. Dadhikrās.	Trishṭup.
39	Dadhikrās.	Trishṭup. 6 Anushṭup.
40	Dadhikrās. Sūrya.	1 Trishṭup. 2-5 Jagati.
41	Indra and Varuṇa.	Trishṭup.
42	Trasadasyu.	Trasadasyu. Indra and Varuṇa.	.....
43	Purumīḥa and Ajamīḥa.	Aṣvins.	.....
44	The same	The same.	.....
45	Vāmadeva.	.....	Jagati. 7 Trishṭup.
46	The same.	Vāyu. Indra and Vāyu.	Gāyatri.
47	The same.	Anushṭup.
48	Vāyu.	.....
49	Indra and Bṛhaspati.	Gāyatri.
50	Bṛhaspati. Indra and Bṛhaspati.	Trishṭup. 10 Jagati.
51	Ushas (Dawn).	Trishṭup.
52	The same.	Gāyatri.
53	Savitar.	Jagati.
54	The same.	Jagati. 6 Trishṭup.
55	Viśvedevas.	Trishṭup. 8-10 Gāyatri.
56	Heaven and Earth.	Trishṭup. 5-7 Gāyatri.
57	Kshetrapati. Sūna. Sūna and Sira. Sitā.	1,4,6,7 Anushṭup. 2,3,8 Trishṭup. 5 Pura Ush- niḥ.
58	Agni, or 'Sūrya, or Waters, or Cows, or Ghṛita.	Trishṭup. 11 Jagati.

BOOK V.

1	Buddha and Ga-vishṭhira.	Agni.	Trishṭup.
---	--------------------------	-------	-----------

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
2	Kumâra, or Vṛiṣa.	The same.	Trishtup. 12 Śakvari.
3	Vasusruta.	Agni. Maruts. Rudra and Vishṇu.	Trishtup.
4	The same.	Agni.	.....
5	.....	Âpriś.	Gâyatri.
6	.....	Agni.	Pankti.
7	Isha.	The same.	Anushtup. 10 Pankti.
8	The same.	.....	Jagati.
9	Gaya.	.....	Anushtup. 5, 7 Pankti.
10	The same.	.....	Anushtup. 4, 7 Pankti.
11	Sutambhara.	.....	Jagati.
12	The same.	.....	Trishtup.
13	.....	.....	Gâyatri.
14	.....	.....	.....
15	Dharuṇa.	.....	Trishtup.
16	Pûru.	.....	Anushtup. 5 Pankti.
17	The same.	.....	.....
18	Dvita.	.....	.....
19	Vavri.	.....	1, 2 Gâyatri. 3, 4 An- ushtup. 5 Virâḍrûpâ.
20	Prayasvats.	.....	Anushtup. 4 Pankti.
21	Sasa.	.....	.....
22	Viṣvasâman.	.....	.....
23	Dyumna Viṣva- charshaṇi.	.....	.....
24	Gaupâyanas or Laupâyanas.	.....	Dvipadâ Virâj.
25	Vasûyua.	.....	Anushtup.
26	The same.	Agni. Viṣvedevas.	Gâyatri.
27	Tryarupa, Trasa- dasyu, and Aṣ- vamedha. Or Atri.	Agni. Indra and Agni.	Trishtup. 4-6 Anushtup.
28	Viṣvavârâ.	Agni.	1, 3 Trishtup. 2 Jagati. 4 Anushtup. 5, 6 Gâ- yatri.
29	Gauriviti.	Indra. Indra or Uṣanâ.	Trishtup.
30	Babhrû.	Indra.	.....
31	Avasyu.	Indra.	.....

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
32	Gātu.	The same.	.....
33	Samvaraṇa.	.....	.....
34	The same.	.....	Jagati. 9 Trishtub.
35	Prabhūvasu.	.....	Anushtub. 8 Pankti.
36	The same.	.....	Trishtub. 3 Jagati.
37	Atri Bhauma.	.....	Trishtub.
38	The same.	.....	Anushtub.
39	.....	.....	Anushtub. 5 Pankti.
40	.....	Indra. Sūrya. Atri.	1, 3 Ushnih. 4 Trishtub. 5-9 Anushtub. 6-8 Trishtub.
41	.....	Viṣvedevas.	Trishtub. 16, 17 Atija- gati. 20 Ekapadā Virāj.
42	.....	Viṣvedevas. Rudra.	Trishtub. 17 Ekapadā Virāj.
43	.....	Viṣvedevas.	Trishtub. 16 Ekapadā Virāj.
44	Avatsāra and others.	The same.	Jagati. 14, 15 Trishtub.
45	Sadāprīṇa.	.....	Trishtub.
46	Pratikshatra.	Viṣvedevas. Consorts of the gods.	Jagati. 2, 8 Trishtub.
47	Pratiratha.	Viṣvedevas.	Trishtub.
48	Pratibhānu.	The same.	Jagati.
49	Pratiprabha.	.....	Trishtub.
50	Svasti.	.....	Anushtub. 5 Pankti.
51	The same.	.....	1-4 Gāyatri. 5-10 Ush- nih. 11-13 Jagati or Trishtub. 14, 15 An- ushtub.
52	Syāvāsva.	Maruts.	Anushtub. 6, 16, 17 Pankti.
53	The same.	The same.	1, 5, 10, 11, 15 Kakup. 2 Brihatī. 3 Anush- tup. 4 Pura ushnih. 6, 7, 9, 13, 14, 16 Satobrihati. 8, 12 Gāyatri.
54	.....	.....	Jagati. 14 Trishtub.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
55	.....	.....	Jagati. 10 Trishtup.
56	.....	.....	Bṛihati. 3, 7 Satobṛihati.
57	.....	.....	Jagati. 7, 8 Trishtup.
58	.....	.....	Trishtup.
59	.....	.....	Jagati. 8. Trishtup.
60	.....	.....	Trishtup. 7, 8 Jagati.
61	.....	Maruts and others.	Gâyatri. 5 Anushtup. 9 Satobṛihati.
62	Śrutavid.	Mitra and Varuna.	Trishtup.
63	Archanânâs.	The same.	Jagati.
64	The same.	.....	Anushtup. 7 Pankti.
65	Râtaḥavya.	.....	Anushtup. 6 Pankti.
66	The same.	.....	Anushtup.
67	Yajata.	.....	.....
68	Yajata.	Mitra and Varuna.	Gâyatri.
69	Uruchakri.	.....	Trishtup.
70	The same.	.....	Gâyatri.
71	Bâhuvṛikta.	.....	.....
72	The same.	.....	Ushnih.
73	Paura.	Aṣvins.	Anushtup.
74	The same.	The same.	.....
75	Avasyu.	.....	Pankti.
76	Atri Bhauma.	.....	Trishtup.
77	The same.	.....	.....
78	Saptavadhri.	.....	1-3 Ushnih. 4 Trishtup. 5-9 Anushtup.
79	Satyasravâs.	Ushas (Dawn).	Pankti.
80	The same.	The same.	Trishtup.
81	Syâvâṣva.	Savitar.	Jagati.
82	The same.	The same.	Gâyatri. 1 Anushtup.
83	Atri Bhauma.	Parjanya.	1, 5-8, 10 Trishtup. 2-4 Jagati. 9 Anushtup.
84	The same.	Prithivi.	Anushtup.
85	.....	Varuna.	Trishtup.
86	.....	Indra and Agni.	Anushtup. 6 Virâtpûrvâ.
87	Evayâmarut.	Maruts.	Atijagati.

BOOK VI.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
1	Bharadvāja.	Agni.	Trishtup.
2	The same.	The same.	Anushtup. 11 Sakvari.
3	Trishtup.
4
5
6
7	Vaiṣvānara Agni.	Trishtup. 7 Dvipadā Virāj.
8	The same.	Jagati. 7 Trishtup.
9	Trishtup.
10	Agni.	Trishtup. 7 Dvipadā Virāj.
11	The same.	Trishtup.
12
13
14	Anushtup. 6 Sakvari.
15	Vitahavya, or Bharadvāja.	Agni.	Jagati. 3, 15 Sakvari. 6 Atisakvari. 10-14, 16, 19 Trishtup. 17 A- nushtup. 18 Brihatī. Gāyatri. 1, 6 Vardhamā- nā. 27, 47, 48 Anush- tup, 46 Trishtup.
16	The same.	The same.	Trishtup. 15 Dvipadā Trishtup.
17	Indra.	Trishtup.
18	The same.	Trishtup.
19
20	Trishtup. 7 Virāj.
21	Indra. Viśvedevaa.	Trishtup.
22
23
24
25
26
27
28	The Cows.	Trishtup. 2-4 Jagati. 8 Anushtup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
29	.....	Indra.	Trishtup.
30	.....	.....	.....
31	Suhotra.	.....	Trishtup. 4 Śakvari.
32	.....	.....	Trishtup.
33	Ṣunahotra.	.....	.....
34	.....	.....	.....
35	Nara	.....	.....
36	.....	.....	.....
37	Bharadvāja.	.....	.....
38	.....	.....	.....
39	.....	.....	.....
40	.....	.....	.....
41	.....	.....	.....
42	.....	.....	Anushtup. 4 Bṛihati.
43	.....	.....	Ushnih.
44	Ṣamyu.	.....	Trishtup. 1-6 Anushtup. 7-9 Virāj or Trishtup. 8 Virāj.
45	.....	Indra. Bṛibu.	Gāyatri. 29 Atinichrit. 31 Padanichrit. 33 Anushtup.
46	.....	Indra.	Bṛihati and Satobṛihati alternately.
47	Garga.	Soma. Indra. Bṛihaspa- ti. Prastoka. Chariot. Drum.	Trishtup. 19 Bṛihati. 23 Anushtup. 34 Gāyatri. 25 Dvipadā. 27 Jagati.
48	Ṣamyu.	Agni. Maruts. Pūshan. 1, Pṛiṣni and others.	1, 3, 5, 9, 14, 19, 20 Bṛi- hātī. 2, 4, 10, 12, 17 Satobṛihati. 6, 8 Ma- hāsatobṛihati. 7 Ma- hābṛihati. 11, 16 Ka- kup. 13, 18 Pura Ush- nih. 15 Atijagati. 21 Yavamadhyā-mahā- bṛihati. 22 Anushtup.
49	Bṛijisvan.	Viṣvedevas.	Trishtup. 15 Śakvari.
50	.....	.....	Trishtup.
51	.....	.....	Trishtup. 13-15 Ushnih. 16 Anushtup.
52	.....	.....	Trishtup. 7-12 Gāyatri. 14 Jagati.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
53	Bharadvāja.	Pūshan.	Gāyatrī. 8 Anushtup.
54	Gāyatrī.
55
56	Gāyatrī. 6 Anushtup.
57	Pūshan and Indra.	Gāyatrī.
58	Pūshan.	Trishtup. 2 Jagatī.
59	Indra and Agni.	Bṛihatī. 7-10 Anushtup.
60	Gāyatrī. 1-3, 13 Trish- tup. 14 Bṛihatī. 15 Anushtup.
61	Sarasvatī.	Gāyatrī. 1-3, 13 Jagatī. 14 Trishtup.
62	Aśvins.	Trishtup.
63	Trishtup. 1 Virāj. 11 Ekapadā Trishtup.
64	Ushas (Dawn).	Trishtup.
65
66	Maruts.	.....
67	Mitra and Varuṇa.	.....
68	Indra and Varuṇa.	Trishtup. 9, 10 Jagatī.
69	Indra and Viṣṇu.	Trishtup.
70	Heaven and Earth.	Jagatī.
71	Savitar.	1-3 Jagatī. 4-6 Trishtup.
72	Indra and Soma.	Trishtup.
73	Bharadvāja.	Bṛihaspati.	Trishtup.
74	Soma and Rudra.	.....
75	Pāyu.	Men, weapons, and im- plements of war. Ar- mour. Bow. Bow- string. Quiver. Arrow. Charioteer. Horses. Chariot. Whip, etc., etc.	Trishtup. 6, 10 Jagatī. 12, 13, 15, 16, 19 Anushtup. 17 Pankti.

INDEX OF NAMES, ETC.

- Abhyāvarin*, 352, 353. 344, 347, 353, 364, *Anitabhā*, 261.
Absolute God, 72. 384—388, 390—395, *Anjast*, 380.
Adhvaryu, 43, 63, 104, 397, 398, 405—409, *Anus*, 222.
 107, 367, 368, 370. 420. *Āpayā*, 19.
Adhvaryus, 2, 5, 56, *Agnīdh*, 244. *Apī*, 420.
 223, 241. *Agnihotra*, 416. *Apnavāna*, 105.
Aditi, 57, 72, 111, *Agniveṣa*, 229. *Āpris*, 193.
 122—124, 137, 160, *Agniveṣi*, 229. *Āptya*, 235, 236.
 164, 177—179, 222, *Agrā*, 126, 144. *Aramati*, 242.
 238, 250, 252, 253, *Āhavanīya*, 16, 321. *Arātis*, 173.
 256, 271, 276, 283, *Ahi*, 36, 37, 39, 56, 118, *Archanānās*, 277, 278,
 298, 342, 391, 394, 125, 140, 222, 223, 279.
 395, 402, 406, 419, 226, 228, 338, 356. *Arjuni*, 138.
 430, 431. *Ahīrbudhnya*, 178, 237, *Arka*, 389.
Āditya, 82, 83, 89, 134, 390, 393. *Arṇa*, 144.
 181, 183, 245, 258, *Aja*, 70. *Arrian*, 38.
 264, 318, 402. *Aja Ekapād*, 393. *Aryaman*, 72, 93, 97,
Ādityas, 4, 6, 17, 71, *Ajamīha*, 165. 145, 178, 179, 189,
 78, 137, 153, 177, *Ajamīhas*, 167. 235, 250, 251, 281,
 238, 256, 281, 283, *All-gods*, 398, 399. 386, 391, 394, 398,
 351, 392, 394, 412, *Amrit*, 182, 269, 326, *Ārya*, 138, 228, 337,
 419. 363, 371, 372. 346, 349, 359, 408.
Agnāyī, 250. *Amritsar*, 38. *Āryas*, 41, 144.
Agni, 1—3, 5—27, 33, *Angira*, 173. *Āryan*, 19, 46, 65, 66,
 44, 43, 63, 69, 71— *Angiras*, 32, 33, 49, 63, 74, 83, 101, 145,
 75, 78—80, 85, 89, 98, 107, 161, 198, 156, 158, 248, 303,
 90, 92—114, 129, 201, 202, 210, 248, 357, 373, 378.
 130, 132, 137, 141, 310, 330, 390. *Āryans*, 38, 58, 99.
 158, 160—162, 178 *Angirasas*, 32, 33, 49, *Aṣṇa*, 312.
 —186, 216, 218, 221, 63, 91, 95, 98, 102, *Asura*, 26, 27, 47, 63,
 231, 232, 235, 236, 116, 172, 174, 202, 79, 93, 175, 202,
 242, 243, 245, 246, 219, 222, 247, 248, 204, 234, 235, 238,
 248, 250, 252—255, 249, 307, 315, 322, 240, 253, 246, 277,
 266, 270—272, 275, 335, 337, 345, 358, 278, 341, 345, 362.
 283, 291, 303, 304, 361, 365, 390, 416. *Anuras*, 142, 200, 234,
 307—334, 336, 338, *Āngirasas*, 361. 293, 427.

- Asvamedha*, 215, 216. 253, 256, 298, 324, *Brahmanaudana*, 183.
Asvatha, 383. 354, 390, 391, 294, *Brāhmins*, 429.
Aśvinī, 250, 395. *Bṛiḥu*, 373, 376.
Aśvins, 16, 26, 48, 72, *Bharadvāja*, 307, 326, *Bṛihaspati*, 17, 21, 86,
81, 82, 93, 112—114, 330, 332, 336, 357, 87, 161; 171, 172,
137, 140, 151, 153, 358, 363, 376, 385, 173, 239, 250, 256,
155, 158, 165—168, 386, 388, 399, 416, 368, 379, 382, 426,
175, 179, 215, 235, 428. 427.
241—243, 248, 250, *Bhāradvāja*, 379. *Bṛihaddivā*, 240.
253, 256, 285—294, *Bharadvājas*, 321, 347, *Bṛihaduktha*, 209.
335, 389, 411, 413. 350, 361, 383, 393, *Bṛisaya*, 409.
Atharvan, 329, 330, 395. *Bull (Sun)*, 85, 92.
383. *Bharata*, 19, 64, 68, — (*Agni*), 12, 24,
Atharvans, 383. 137, 264, 329. 80, 90, 102, 186,
Atithigva, 138, 338, 351, *Bharatas*, 39, 54, 201, 307, 308, 316, 385.
368, 383. 331, 333. — (*Indra*), 18, 42,
Atiyāja, 396. *Bhārata*, 137, 331. 44, 47, 49, 53—57,
Atri, 187, 188, 193, 197 *Bhāratas*, 19. 59, 76, 115, 131,
—199, 201, 205, *Bhārati*, 78, 86. 336, 340, 346, 367,
209, 211, 215, 233, *Bharvara*, 129. 371.
234, 241, 284, 286, *Bhārvara*, 129, 130. — (*Regent of the*
287, 293, 294, 299, *Bhauma*, 234, 238, 299, *year*), 78.
301, 392. 301.
Atris, 211, 233. *Bhaumya*, 291, 292. *Chāyamāna*, 352, 353.
Attock, 261. *Bhojas*, 63. *Child-birth* (liturgy of),
Aufidus, 39. *Bhrigu*, 351. 293.
Auśija, 129, 130, 235, *Bhrigus*, 105, 118, 188, *Chitraratha*, 144.
156, 313. 222, 326. *Chumuri*, 337, 343, 351.
Avasyu, 222, 223, 290. *Bhujyu*, 412. *Chyavana*, 288, 290.
Avatsdra, 244, 246. *Bihār*, 65. *Chyavatāna*, 227.
Āyu, 235, 338. *Bird (Agni)*, 2. *Cow*, 1, 2, 9, 41, 47,
— (*Sun*), 387. 73, 81, 91, 111.
Babhrū, 219, 221. *Brahma*, 320. *Cows*, 32, 42, 80, 91,
Bāhuvṛikta, 246, 284. *Brahmā*, 58, 65. 116, 131, 141, 182,
Bandhu, 212. *Brahman*, 10, 117, 172, 190, 353, 354, 364.
Barkis, 193, 369. 173, 182, 234, 373.
Bede, 38. *Brāhmins*, 217, 222, *Dabhitti*, 145, 343, 351.
Bhaga, 17, 58, 71, 76, 225. *Dadhikrā*, 16, 158.
79, 97, 145, 178, *Brāhmaṇa*, 183. *Dadhikrās*, 16, 17, 158-
179, 206, 235, 286, *Brahmanaspati*, 250, 161.
238, 239, 250, 251, 431. *Dadhikrāvan*, 160, 161.

- Dadhyaśh*, 330.
Daivavāta, 353.
Dakṣha, 145, 391.
Dakṣhiṇā, 16.
Dakṣhiṇā, 81.
Dame, 107.
Dames, 243, 250, 254, 389, 393.
Dānava, 217, 221, 225.
Danu, 143, 217, 224.
Dānu, 28, 143.
Darbha, 274.
Dārbhya, 274.
Dāsa, 40, 123, 124, 144, 148, 220, 226, 228, 341, 342, 346, 351, 359, 408.
Dāsas, 9, 141, 145, 342, 349, 382.
Dasadyu, 351.
Dasoni, 341, 342.
Dasras, 165.
Dasyu, 58, 116, 192, 220, 344, 348, 357, 375.
Dasyus, 26, 41, 117, 141, 158, 198, 204, 218, 222, 223, 284, 325, 330, 337, 346, 356.
Dawn, 16, 48, 81, 91, 92, 95, 102, 113, 143, 161, 173, 175, 179, 185, 207, 245, 247, 251, 256, 294—297, 323, 326, 402, 406, 415, 416.
Dawns, 3, 40, 73, 95, 96, 103, 112, 160, 173, 174, 185, 188, 252, 271, 291, 364, 372, 380, 416.
Day and Night, 73, 75, 388.
Devagravās, 19.
Devavāta, 19, 114, 353.
Dharuṇa, 204.
Dhishanā, 58, 152, 236.
Dhishanā, 424.
Dhumi, 337, 343.
Dhvanya, 227.
Digvijaya, 157.
Dirghatamā, 100.
Diti, 276.
Divodāsa, 357, 358, 368, 373, 383, 409.
Doors (divine), 194.
Dragon of the Deep, 137, 390.
Dṛishadvatī, 19.
Druhyu, 378.
Druhyus, 378.
Durgaha, 164.
Dushyanta, 329.
Dvita, 207.
Dyau, 20, 26, 27, 31, 47, 48, 70, 81, 90, 119, 128, 235, 251, 269, 271, 277, 309, 311, 312, 323, 341, 345, 388, 393, 406, 412, 423.
Dyotana, 342.
Dyu, 388.
Dyumna, 211.
Earth, 4, 14, 20, 69, 76, 97, 174, 177, 178, 238, 243, 250, 277, 281, 379, 389, 394, 395.
Enthusiasm, 238.
Etapa, 120, 143, 217, 223, 326.
Evāvada, 246.
Evayāmarut, 304, 305, 306.
Falcon, (Soma-bringer), 53, 124, 138, 140.
Fathers, 73, 95, 205, 231, 249, 397, 429.
Fervour, 238.
Fire, 217.
— production of, 25.
Five Races, 45, 66, 83, 203, 378, 395.
Floods, 249, 390.
Furrow, 238.
Gādhi, 65.
Gaia, 335.
Gairikshita, 227.
Gandharvas, 47.
Gangā, 376, 410.
Garga, 379, 383.
Gārhapatya, 16.
Gāthā, 15, 16, 17.
Gātu, 224.
Gaupāyana, 212.
Gaura, 130, 182, 293.
Gauriviti, 218.
Gavaya, 130.
Gavishthira, 185.
Gaya, 199, 200.
Gāyatrī, 87.
Gharma, 179.
Ghrita, 182.
Gnā, 389.
Gotama, 89, 100, 258, 267.
Gotamas, 148.
Hansa, 161.
Hariyūptyā, 352, 353.

- Hawk*, 246, 247. 194, 201, 216—236, *Kaulitaram*, 144.
Heaven, 14, 20, 47, 63, 239, 240, 241, 248, *Kaumudī*, 360.
70, 71, 75, 97, 143, 250, 252, 254, 255, *Kavi*, 115, 343.
173, 174, 175, 177, 256, 303, 304, 305, *Kāvya*, 115.
178, 231, 235, 248, 311, 313, 316, 326, *Kīkaṭas*, 65.
250, 251, 277, 278, 334—384, 392, 395 *Kōphēn*, 261.
294, 311, 323, 338, —398, 402, 403, 404 *Kṛiṣṇu*, 140.
388, 394, 415, 416. —410, 420—423, *Krumu*, 261.
Heaven and Earth, 1, 426, 427. *Kshatra*, 246.
3, 4, 12, 20, 22, 58, *Indrāṇī*, 63, 250. *Kubhā*, 241, 261, 317.
69—73, 75, 79, 80, *Indu*, 140, 141, 365. *Kuliṣi*, 380.
86, 93, 102, 104, *Indus*, 140, 241, 258, *Kulitara*, 144.
134, 158, 179, 180, 261, 317, 378, 409. *Kuṇḍru*, 28.
206, 209, 225, 241, *Irāvati*, 131. *Kumdra*, 187.
252, 254, 256, 270, *Isha*, 196, 198. *Kurum*, 261.
271, 322, 326, 328, *Kuṣa grass*, 25.
331, 335, 358, 369, *Jahnu*, 81. *Kushadh*, 123.
388, 391, 412, 423, *Jamadagni*, 88. *Kuṣikas*, 21, 27, 30, 52,
424, 429. *Jamadagnis*, 65, 66. 59, 64, 65, 67, 81.
Herodotus, 431. *Jara*, 187. *Kutsa*, 116, 117, 138,
Himālaya, 38. *Jātavedās*, *Jātavedas*, 142, 218, 223, 338,
Homer, 528. 12, 14, 17, 18, 19, 341, 351, 357, 368.
Hotar, 43, 63, 74, 107. 21, 24, 25, 80, 92, *Kuṛitsa*, 375.
Hotrā, 86. 97, 102, 103, 111, *Kuyava*, 117, 357.
Hundred autumns (du- 112, 184, 192, 193,
ration of life), 45. 199, 211, 214, 242, *Lakshmana*, 227.
— *winters (ditto)*, 312, 314, 317, 321, *Lakshmi*, 117.
264, 313, 322, 324. 323, 327, 328, 332, *Laupāyana*, 213.
Husbandry, 181. 333. *Law*, 7, 85, 88, 89, 96,
Hyphasis, 38. *Jumna*, 259. 98, 102, 105, 126,
Jyotsnā, 360. 134, 164, 180, 194,
202, 210, 211, 245,
Idaspati, 240. 268, 270, 279, 280,
Idā, 2, 19, 25, 75, 78, *Kabul*, 261. 182, 310, 324, 365,
192, 194, 238. *Kākambīra*, 387. 370, 393, 395, 398,
Indra, 6, 9, 20, 27—68, *Kakshivān*, 129, 138, 408, 421.
71, 72, 76—80, 84, 235, 248, 415. *Lightnings*, 390.
86, 93, 95, 115—155, *Kalpa*, 183.
157, 158, 160, 162 *Kaṇva*, 235. *Madhuvidyā*, 289.
—165, 168, 169, 171, *Karūlati*, 145. *Maghavan*, 28, 29, 30,
173, 177, 179, 181, *Kanyapa*, 57, 244. 33, 34, 37, 41, 43,
183, 187, 189, 193, *Kata*, 14.

- 45, 48, 49, 53, 56, 388, 389, 390, 392, *Nāsatyas*, 72, 82, 112,
 57, 59, 62—65, 67, 397, 398, 417, 418. 158, 166, 167, 250,
 84, 115, 116, 118 *Mātariṣvan*, 6, 21, 26, 286, 287, 290, 292,
 —121, 123, 127, 318. 322, 389, 392, 413,
 130, 132, 135, 140, *Māyin*, 246. 414.
 142, 146, 164, 217, *Medhātithi*, 63. *Nature*, 276, 277.
 218, 219, 222, 226, *Mend*, 64. *Navagva*, 173.
 228, 231, 239, 346, *Mitra*, 11, 17, 47, 48, *Navagvas*, 49, 219, 248,
 347, 352, 368, 371. 71, 74, 79, 82, 83, 249, 315, 345.
Maghavans, 208, 295. 85, 92, 93, 97, 101, *Navavāstava*, 342.
Mahī, 194. 112, 158, 160, 178 *Night*, 175, 402.
Male, the, 1. —180, 189, 200, *Night and Day*, 34, 75.
Mamatā, 321. 205, 215, 234, *Night and Morning*, 11,
Māmateya, 2^o9. 235, 238, 250—252, 75, 178, 185, 194,
Manasa, 246. 254, 256, 275, 276 235.
Mantra, 183. —284, 297, 310, *Nirriti*, 97, 238, 427.
Manu, 14, 35, 60, 84, 311, 318, 322, 324, *Nivide*, 123, 420.
 107, 124, 138, 177, 325, 331, 344, 348, *Noseless (Dasyus)*, 218.
 210, 248, 344, 420, 383, 388, 391, 394,
 430. 395, 398, 412, 419, *Order*, 1, 3, 16, 30, 32,
Manus, 156, 157, 210, 410. 70, 71, 75, 91, 93,
 325, 330. *Moon*, 365. 102, 104, 107, 126,
Mārutadeva, 227. *Morning*, 17, 29, 36, 129, 164, 174, 277,
Maruts, 10, 11, 13, 21, 85, 98, 235, 392, 278, 296, 365, 391,
 22, 27, 31, 32, 35, 415, 426. 394, 395.
 42, 43, 56, 5^o—63, *Mornings*, 73, 86, 173, *Oudh*, 145, 261.
 71, 72, 86, 89, 93, 365, 397.
 97, 104, 116, 125, *Mountains*, 236, 250, *Paksha*, 66.
 127, 129, 138, 153, 344. *Pakshya*, 66.
 154, 16^o, 171, *Mriga*, 228. *Pani*, 324, 372, 396.
 172, 178, 190, *Mrigaya*, 117. *Panis*, 183, 341, 351,
 194, 215, 217, 218, 365, 376, 407.
 220—223, 232, 235, *Nahusha*, 202, 351. *Panjāb*, 140, 145, 258,
 237, 239, 242, 248, *Nahushas*, 285, 346, 261, 317, 410.
 250, 257—261, 263 378. *Paramātmā*, 138, 320.
 —274, 278, 300, *Namī*, 341. *Parameswara*, 382.
 302, 304—306, 309, *Namuchi*, 220, 221, *Pārāvatas*, 258.
 312, 314, 315, 322, 341. *Parjanya*, 73, 76, 179,
 331, 336, 337, 340, *Nara*, 360. 181, 240, 277, 278,
 344, 355, 366, 369, *Nardānsa*, 26, 104, 299, 300, 389, 393,
 380, 383, 386, 387, 193, 347. 397, 398, 430.

- Pārthavas*, 352, 353. *Prosperity*, 178. *Richas*, 247.
Parushñt, 131, 258. *Purandhi*, 140, 239, *Richishama*, 377.
Parvata, 62, 345, 390, 344. *Rigveda*, 247.
Parvatas, 153, 178, *Puraya*, 414. *Rijishin*, 35.
236. *Pāru*, 159, 205, 206, *Rijisvan*, 117, 218,
378. 342, 388, 396.
Pathyā, 256. *Purukutsa*, 164, 165, *Rinanchaya*, 221.
Pāthya, 330. 227, 342. *Rishabha*, 10.
Paura, 285, 287, 288. *Purumīlha*, 165, 274. *Rita*, 75, 134.
Pauras, 287. *Purupanthās*, 114. *Ritus*, 152, 153, 174,
Paurukutsa, 227. *Pārus*, 158, 160, 342. 398.
Pāvaka, 16. *Purūvasu*, 230. *Rivers*, 250, 254, 397.
Pavamāna, 16. *Pāshan*, 62, 71, 80, 86, *Rodasi*, 250, 267, 273,
Pāyu, 383, 428. 87, 97, 145, 181, 235, 392.
Peruka, 414. 242, 250, 253, 256, *Rudra*, 22, 63, 96, 97,
342. 297, 336, 344, 348, 180, 190, 235, 236,
Pitānas, 351. 386, 387, 389, 392, 240, 250, 256, 259,
Plants, 236, 344, 390. 395, 399—405, 410. 267, 268, 270—272,
Potar, 107. 354, 382, 390, 392,
Prabhūvasu, 229, 230. *Rāhu*, 234. 393, 402, 412, 417,
Prajāpati, 6, 46, 129, *Raji*, 351. 418, 427.
226, 389, 391, 397, *Rākā*, 240. *Rudras*, 4, 6, 17, 35,
406. *Rakshas*, 98, 189. 267, 271, 272, 283,
Pramaganda, 65. *Rākshasas*, 29, 334, 345. 284, 286, 289, 306,
Prastoka, 379, 383. *Rākshasī*, 123. 392, 394.
Pratardana, 351. *Rasā*, 337, 261. *Ruṣamas*, 221.
Prātardani, 351. *Rāt*, 250.
Pratibhānu, 252. *Rātahavya*, 279, 280, *Sabardughā*, 65, 386.
Pratikshatra, 249. 282. *Śachī*, 84, 116.
Pratiprabha, 253. *Ruthavīti*, 274, 275. *Sacrificial Post*, 3, 103.
Pratiratha, 251. *Rāvi*, 131, 258. *Sadāprina*, 216, 247.
Pravargya, 183, 221. *Regions of Space*, 73. *Sadhri*, 246.
Priests, (called gods), 2. *Ribhu*, 84, 150, 152. *Sahadeva*, 114.
Prigñi, 98, 102, 259, *Ribhukshan*, 151, 153, *Śakins*, 259.
267, 268, 269, 272, 235, 239—393. *Śakra*, 43, 46, 116, 228,
315, 386, 388, 389, *Ribhukshans*, 153, 156 361, 381.
392, 417. —158. *Śakti*, 65.
Prishthā, 101, 127. *Ribhus*, 58, 62, 71, 72, *Śakuntalā*, 64, 329.
Prithivī, 4, 281, 301, 83, 84, 150—157, *Śakvari*, 309.
302, 389, 393, 423. 174, 235, 250, 256, *Sāma*, *Sāman*, 101,
Prithu, 353. 269, 307. 247, 264.

- Śama-priests*, 5.
Śambara, 56, 138, 144, 218, 337, 351, 357, 368, 379, 382, 373.
Samvaraṇa, 226, 227.
Samyu, 368, 373, 377, 387.
Śaṇḍa, 414.
Śansa, 250.
Śaptavadhri, 292, 293.
Saramā, 32, 116, 248, 249.
Sarasvān, 389.
Sarasvatī, 19, 71, 78, 140, 194, 240—242, 250, 317, 389, 393, 397, 409—411.
Śarat, 342.
Sarayu, 144, 145, 261.
Sarjū, 145, 261.
Śarnjaya, 383.
Śaryāta, 60.
Śaryāta, 60.
Śaryāti, 60.
Sasa, 210.
Sasarpāt, 65, 66.
Śaṣṭiyasī, 273.
Śatakratu, 46, 230, 232, 367, 375.
Śatri, 229.
Satyagravās, 294, 296.
Saudāsa, 65.
Savitār, 17, 38, 47, 71, 78, 79, 86, 87, 103, 112, 113, 153, 175—177, 179, 239, 250, 253, 254, 297, 299, 328, 344, 390—393, 425.
Sāvitrī, 87.
Sayya, 341.
Sayu, 412.
Seven priests, 32, 91.
— rivers (of the firmament), 125, 140.
— Rishis, 164.
— metres, 183.
— sunrays, 183.
— treasures, 185.
Sindhu, 166, 177, 178, 258, 261, 409.
Śtra, 181.
Sisters (fingers), 27, 80, 104.
— (rivers) 132.
Śitā, 180, 181.
Sky, 236, 250, 277, 294, 295.
Soma (god), 86, 88, 139, 140, 141, 247, 250, 256, 380, 393, 397, 426, 427, 430, 431.
Somaka, 114.
Spear (Destruction), 97.
Speech, 1, 251, 252, 286.
Srinjaya, 114, 353, 379, 383.
Srinjayas, 114, 353.
Śrutabandhu, 212.
Śrutaratha, 231.
Śrutavid, 246, 275.
Stator (Jupiter), 367.
Subandhu, 212.
Suchadratha, 294.
Suchi, 16.
Suddās, 37, 63, 64, 66, 67.
Sudhanvan, 83, 84, 154, 155.
Suhotra, 165, 357, 358.
Sumādhā, 414.
Sun, 2, 36, 47, 65, 66, 70, 72—74, 97, 98, 103, 112, 120, 131, 133, 146, 165, 168, 175, 181, 188, 206, 217, 223, 233, 244, 258, 277, 309, 318, 323, 343, 357, 358, 372, 387, 389, 419.
Suna, 180, 181.
Sunahotra, 359, 360.
Sunahsepa, 188.
Sunthi, 294.
Sūra, 394, 403.
Sūri, 355.
Sūris, 142, 259.
Sūrya, 22, 29, 33, 34, 53, 65, 74, 79, 92, 97, 98, 110, 112, 113, 117, 120, 138, 140, 147, 161, 166, 182, 183, 185, 192, 206, 217, 226, 231—235, 245—247, 249, 252, 275, 283, 297, 301, 302, 311, 313, 316, 323, 326, 391, 394, 405, 410, 413.
Sūryā, 165, 166, 167, 286, 360, 389, 402, 405, 414.
Sushnā, 32, 117, 144, 218, 223, 224, 337, 341, 351, 357, 368.
Sutamhara, 201, 247.
Sutlej, 38.
Sutudrī, 37, 38.
Svadhiti, 225.
Svadhā, 59, 194.
Śvaitreya, 209.

- Svarbhānu*, 234. *Ūrmyā*, 274. 189, 194, 215, 234,
Svasti, 178, 254, 255. *Uruchakri*, 283. 235, 238, 240, 250
Svitṛā, 209. *Urukaksha*, 376. 254, 256, 275, 276
Śyāva, 274. *Urvaṣṭ*, 238. —284,301—303,310,
Śyāvadvā, 257, 260, *Uṣanā*, 115, 138, 218, 322, 331, 344, 348,
273, 274, 297, 298. 223, 227, 342. 383, 386 388, 391,
Taittirīya, 124. *Ushas*, 16, 29, 48, 53, 394, 398, 412, 419.
Tanūnapāt, 26. 75, 81, 85, 92, 102, —422, 427.
Taranta, 273, 274. 143, 158, 345, 247, *Varuṇānt* 250.
Tārکشya, 153. 251, 323, 402, 406. *Varātri*, 237.
Tarya, 246. *Ushasas*, 73. *Varātrīs*, 86.
Three heavens, 176, 283. *Uṣij*, 235. *Vasishṭha*, 65, 67, 68.
— *spheres of light*, *Utkīla*, 12, 13. *Vasishṭhas*, 68.
283, 372. *Vadhrimati*, 412. *Vāstoshpati*, 236.
— *firmaments*, 283. *Vadhryaṣva*, 409. *Vasu*, 15, 51, 80, 191,
Tishya, 264. *Vāgdevatā*, 236. 308, 309.
Trāsadasyava, 378. *Vahnih*, 31. *Vasus*, 4, 6, 17, 49, 58,
Trasadasyu, 378, *Vaiṣvānara*, 21, 101, 80, 178, 236, 238,
Trīkshi, 378. 102, 184, 215, 316 254, 265—392, 395,
Trishṭup (hymn), 218. —320. 412. *Vasuprta*, 193.
Trīta, 200, 207, 235. *Vaivasvata*, 60. *Vasūyus*, 212, 214.
236, 303. *Vāja*, 62, 84, 150, 151, *Vāta*, 223, 235, 250,
Trivṛishan, 215. 152, 156, 239, 393. 389, 393.
Tryarūṇa, 215. *Vājas*, 152—158. *Vavri*, 208.
Tugra, 342, 351, 412. *Vāk*, 1, 46, 62, 251, *Vāyu*, 22, 33, 41, 58,
Tuji, 351. 252, 286. 79, 82, 129, 168,
Turvaṣa, 144, 145, 223, *Vala*, 172, 337, 365, 169, 170, 181, 200,
342, 353, 373. 372. 235, 236, 238, 241,
Turvaṣis, 353. *Vāmadeva*, 89, 101, 118, 242, 255, 256, 283,
Tūrvayāna, 338. 122, 124, 136, 137, 313, 363, 388, 389,
Turviti, 125. 139, 167. 393.
Twashṭar, 2, 57, 71, 73, *Vanaspāti*, 3, 194. *Vayya*, 125, 294.
78, 132, 151, 164, *Varaṣikha* 352. *Vena*, 183.
194, 222, 236, 250, *Varchin*, 144, 382. *Veda* 183, 319.
335, 363, 382, 390. *Varuṇa*, 11, 17, 47, 48, *Vedāntis*, 319, 320.
393, 398. 71, 72, 74, 79, 85, *Vetasu*, 342, 351.
86, 88—90, 92, 93, *Vibālī*, 144.
Unborn, the, 70. 97, 101, 112, 151, *Vibhvan*, 58, 150, 151,
Uranus, 335. 153, 158, 160, 162, 152, 156, 239, 240,
Ūrvarya, 238. 163—165, 178, 179, 250, 269.

- Vidadaṣṭva*, 274, 79, 178, 234, 238, 359, 364, 370, 387,
Vidathin, 117, 218. 241, 244, 247, 249, 404.
Vidhātār, 393. 251, 252, 254, 255, *Vyansa*, 40, 122, 123,
Vipāṣ, 37, 38, 143. 343, 388, 391, 394, 124, 372.
Viprabandhu, 212. 396.
Virabhadra, 145. *Vitahavya*, 326. *War, weapons of*, 428
Virapatnī, 380. *Vivasvān*, 41, 60, 105, —431.
Virāpa, 63. 201, 211. *Waters*, 72, 78, 79, 98,
Virāpas, 63. *Vṛichīvan*, 352, 353. 105, 161, 177, 182,
Viṣṇu, 71, 75, 93, 97, *Vṛichīvans*, 352, 353. 236, 237, 249, 350,
122, 124, 178, 190, *Vṛiṣa*, 187. 392.
250, 254, 256, 304, *Vṛitra*, 28, 35, 36, 38, *Wind*, 97, 217.
305, 306, 323, 336, 40, 44, 45, 54, 58, *Winters, hundred, see*
341, 344, 382, 386, 60, 116, 118, 119. *Hundred Winters.*
390, 393, 422, 423. 122—126, 130, 143, *Women (fingers)*, 21.
Viṣiṣipra, 248. 147, 217, 218, 220, *Woods*, 236.
Viṣvas, 285. 224, 228, 231, 239,
Viṣvacharshani, 211. 248, 252, 334—337, *Yadu*, 144, 145, 223,
Viṣvāmitra, 1, 10, 14, 20, 341, 345, 346, 360, 342, 373.
37, 38, 39, 46, 48, 362, 364, 370, 373, *Yajata*, 246, 281.
52, 63—68, 79, 88. 379, 409, 421. *Yajurveda*, 124.
Viṣvāmitras, 15, 64. *Vṛitras*, 28, 30, 34, 36, *Yājñā*, 323.
Viṣvasāman, 211. 38, 40, 44, 45, 48, *Yamunā*, 258, 259.
Viṣvavāra, 246. 49, 53, 56—59, 121, *Yavyāvatī*, 353.
Viṣvavāra, 216. 132, 135, 136, 162, *Yūpa*, see *Sacrificial*
Viṣvedevas, 69, 73, 77, 164, 332, 350, 356, *Post.*



~~SEP 30 1982~~ NOV 17 1985

~~JUN 1 1983~~

~~JUN 1 1984~~

~~JUN 1 1987~~

~~JUN 1 1984~~

~~JUN 1 1989~~



3 2044 023 317 639

Vedas. Rgveda. Eng. 1889.

The hymns of the
Rigveda

PK

3016

.A1

E5

1889

4.2



